

YOGA-SÂRA-SANGRAHA

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AN ENGLISH TRANSLATION
OF
YOGA-SĀRA-SANĠRAHA
OF
VIJÑĀNA BHIKṢU

BY
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(Revised Edition)

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PREFACE TO THE REVISED EDITION

THE YOGA-SĀRA-SANGRAHA was translated by me immediately after I left College in 1892. It was published by my friend the late Tookaram Tatya of Bombay. About five or six years ago I paid my first debt to scholars by revising my earlier defective translation of *Kāvya-prakāśa*; now I am paying the second instalment of the same debt by revising my earlier translation of this excellent treatise on Yoga. In the whole course of my study, I have not come across a better treatise to be placed in the hands of either 'students' of or 'aspirants' to 'Yoga'.

GANGĀNĀTHA JHA

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YOGA-SĀRA-SAṄGRAHA

(An English Translation)

SECTION I

FORM AND AIM OF YOGA

ALL obeisance to Him who after having—
from His body of the Great Illusion made up
of Harmony, Energy and Inertia (*Sattva*,
Rajas and *Tamas*)—created the Great Principle
(*Mahat*), the (all-embracing) thread named
Buddhi (Spiritual Consciousness), constituting
(the forms of) *Brahmā*, *Viṣṇu* and *Śiva*, brings
about, in the character of the Supreme Being,
this cosmos by means of the same body, like
the spider, and then binds together His
emanations in the cosmos as the spider does
insects emanating from itself.

We offer reverence by word, mind and body to the Rsis Patañjali (author of the Yoga Sūtras), Vyāsa (author of the Bhāṣya on the Sūtras) and other Teachers of Yoga, as also to the other Masters (of the system)—all of whom are so many Suns as it were for the removal of the darkness of ignorance.

Having churned the Ocean of Yoga by means of the firm rod in the shape of the Varṭtika (the Yogavārttika), I have taken out this essence of nectar (the matter in this work)—which I am now putting in (the form of) a book, as if it were in a jar.

The definition of Yoga applying to both kinds of it (the *Samprajñāta* and the *Asamprajñāta*) may be thus stated: "Yoga is that inhibition of the functions of the Mind which leads to the absolute abidance of the Spirit (*Puruṣa*) in his real nature." The partial inhibition of mental functions during the ordinary active stages does not lead to that liberation which consists of *absolute* abidance in one's real nature; because such partial inhibition does not finally uproot the seeds of rebirth in the form of the troubles of life,—and further because it does not put a final stop

to the impressions (*Samskāra*) produced by all the functions of the mind; consequently the aforesaid definition does not extend to this partial inhibition. The word *absolute* in the definition serves to differentiate the meditative mind-inhibition from the suppression of functions consequent upon Universal Dissolution (i.e., this latter suppression is not absolute in as much as the functions recur again at the following creation, which is not the case with the suppression due to meditation). By *abidance in his real nature* is meant the cessation of the conditioned (hence transient) form,—or, (which is the same) the non-cessation of the real form. As says the *Smṛti*: "Liberation consists in abidance in one's real form after the abandonment of its contrary (the unreal conditioned form)."

Conscious or Concrete Meditation (*Samprajñāta Samādhi*) is a means of liberation in as much as it leads to the perception of the truth and thereby puts an end to all troubles of life and the like (which are causes of rebirth, etc.). And Unconscious or Abstract Meditation (*Asamprajñāta samādhi*) is also a means of liberation in as much as it destroys the

impressions (*Samskāra*) of all antecedent (mental) functions, and even goes so far as to tide over even *Prārabdha* (the forces already set going by the man's past); [i.e., this unconscious meditation is so very effective that it sets the spirit free even though all the fruition of his past *karma* has not ended]. All this we have explained at length in the *Yoga-vārttika* [Pada I, sūtras 17 and 18]; and we shall briefly explain it in this work also later on. The word "Yoga" is also applicable in its secondary implication to the factors of yoga (the different actions that go to make up Yoga) as also to Knowledge, Devotion, Action and the rest, in as much as they are conducive to the fulfilment of yoga, and as such indirectly lead to Liberation.

Which are the mental functions to be *Mental functions* inhibited? And what is meant by 'inhibition'?

We reply. The five mental functions are: Right Cognition (*Pramāṇa*), Misconception (*Viparyaya*), Fancy (*Vikalpa*), Sleep-cognition (*Nidrā*), Remembrance (*Smṛti*). The inhibiting of such mental functions as Desire, Action

and the like follow from the inhibiting of the said functions of Right Cognition, etc.

The Right Cognitions are—Perception, Inference and Verbal Cognition. When the mind functions through the senso-organs and in strict accordance with the real state of things, there is Right Cognition in the form of Perception. In order to include the notion of the existence of God, we have to supplement the above definition by making it imply 'the class (Jati) of such perception' [i.e., by explaining the definition as meaning that a Perception is that which belongs to the class of mental functions which operate through the senses. For, though the notion of God is not acquired directly through the senses, yet it belongs to the class of such functions]. By the *function of the Buddhi* is meant the foremost point of it, like the point of the flame of a lamp. It is with this fact in view that we speak of the (concentration of the) *mind on a single point*. It is this foremost point which coming into contact with the external objects, through the senses, assumes the form of such objects, like melted copper poured into a crucible ; as says

the *Sāṅkhya-Sūtra* "The Function is different both from a Part and Attribute, and moves forward (towards the object) in order to establish its connection therewith." [*Sāṅkhya-Sūtra*, V, 107.] Since the Buddhi moves towards the objects of sense in order to establish its connection therewith, therefore the function, being something separated from the Buddhi, cannot be regarded as a part of this Buddhi; just as the sparks thrown out by the Fire are not regarded as part of that Fire; nor can it like Desire, etc., be an attribute of Buddhi, because action can belong to a substance only (and not to an attribute,—and here of Function, we find an action,—that of proceeding to the objects of sense,—hence this Function cannot be an attribute). When this function appears as reflected in the Spirit, we have the right cognition in the shape of perceptive Cognition as a resultant of the means of Cognition (sense-contact)—this resultant is what is called 'Right Cognition' (*Pramā*). This fact is otherwise explained as the conformity (*Sārūpya*) of the spectator (Spirit) with the said Function.

The function brought about by (the knowledge of the relation of) a certain indicative is 'Inference' That brought about by a word is Verbal Cognition The resultant of all these functions is the Spirit's Cognition of things, all instruments being operative only for some purpose of the Spirit¹

Misconception is wrong cognition brought about by some defect (either in the object itself or in the means leading to it)

As instances of Fancy we have such ideas as 'Head of Rahu,' 'the intelligence of Puruṣa'² The difference of Fancy from Misconception lies in the fact that the former is not removable by a careful observation of the object, as the latter is

The function of Sleep Cognition consists of experiences during deep sleep giving rise to such notions as "I have slept soundly" and the like

¹ Cf. Sāṅkhya Kārikā—गुह्यार्थ एव हेतुर्न केनचित् कायते वरणम् ।

² These are said to be fanciful because Rahu is nothing more than the head and Puruṣa is nothing more than intelligence itself

Remembrance is a function brought about entirely by a residuum or impression (*Samskāra*—due to former experiences).

Thus have the various functions been described.

To explain 'Inhibition'. By 'inhibition' we do not mean either destruction, *Inhibition defined and explained.* or 'negation in general,' because our system does not admit of mere negation; and further because (if inhibition meant negation) it would be impossible for it to bring about a residuum or momentum (to bear fruit in due course of time) which we shall have occasion to speak of later on. What we mean is that the 'Function' and the 'inhibition of the Mind,' respectively, are only 'activity' and 'cessation from activity,'—being like *advancing towards* and *receding from*, its objective; and both these are brought about by the effort of the Spirit. Our reason for saying this is (1) that if 'activity' and 'cessation from activity' were only mutual negations, there would be nothing to determine what is what and (2) that, there could not be the three states of the mind in the forms of 'activity,' 'cessation from activity' and

'passivity'. Thus these, both being equally positive entities, impressions are produced by 'Inhibition' (when there is cessation from activity), just as they are by the 'Functions'. Further, if we did not accept the view that impressions gain strength day by day, there could be no grounds for believing that *Yoga* gains in strength with the advance of time.

We have provided a general definition of *Yoga*. We now proceed to particulars. *Yoga* is of two kinds (1) Conscious or Concrete, and (2) Unconscious or Abstract. Of these two, Concrete Meditation is that in which the object of meditation is properly perceived, *i.e.*, directly cognised; that is to say, it is the inhibition of all functions (of the mind) save the one related to the object of meditation. Hence the principal characteristic of Concrete Meditation consists in its being the inhibition which is accompanied by its effect in the shape of the direct perception of the object of meditation. The latter qualification—'accompanied, etc.'—is added in order to differentiate it from that inhibition (of functions) which is consequent upon universal dissolution and also from those

accompanying the three different forms of 'one-pointedness' or concentration in Steadiness (*Dhāraṇā*), Contemplation (*Dhyāna*), and Communion (*Samādhi*). The inhibition attendant upon these last three does not bring about the direct perception (of the object of meditation, the Supreme Spirit), because such perception is impeded by stronger inclinations towards other objects, as also by *Adharma* (Evil) which yields only to the force of *Dharma* (Good) produced by Meditation (*Yoga*). Concrete Meditation, on the contrary—which consists in the inhibition of all the functions save the one related to the object of meditation,—is such that the impediment caused by the presence of other objects being removed, all inclination towards such objects is suppressed, and a peculiar *Dharma* (merit) is produced, which makes concrete meditation the cause of direct perception of its object. The mind is, from its

The all pervading
character of the
Mind.

very nature, capable of comprehending all objects, and (as such) is all-pervading. It is however not always able to apprehend all things because of the veil of Inertia or

Darkness (*Tamas*) spreading over it. Thus when meditation in the form of inhibition destroys the augmentors of this inertia (*Tamas*),—in the form of the presence of other objects and the inclination (of the agent) towards them, and (the various forms of) *Adharma* (Evil)—, the object of meditation presents itself to the perception of the mind. Such is the approved doctrine of the Science of Yoga. The four kinds of concrete meditation will be described later on.

We proceed to define Abstract Meditation (*Asamprajñāta*). Abstract Meditation, literally meaning that in which all consciousness disappears—consists in the inhibition of *all* the functions (of the Mind). During this meditation there is no other trace of the Mind save the impressions left behind (by its past functionings). If these impressions were not there, there would be no possibility of the subsequent revival of consciousness. The definition therefore of this Meditation is that it consists in the inhibition of all functions, while being not-destructive of the impression of true knowledge ; this latter qualification being

Abstract meditation defined.

necessary in order to exclude the inhibition consequent upon Universal Dissolution.

Now we describe the result of meditation, because it is the most important factor of all. The result which is common to both kinds of Meditation (the Concrete and the Abstract) is (1) the perceptible effect of Concrete Meditation in the shape of the cessation of the experiencing of pain due to the various functions (of the mind) brought about by the inhibition of those functions,—(2) the imperceptible effect of Concrete Meditation, in the shape of the direct perception of the object of contemplation (Supreme Spirit) through the aforesaid means; as is laid down in the Sutra: "To one whose functions have been suppressed, there come a concentration and consubstantiation in (matters relating to) the perceiver, the means of perception and the object perceived, as in a transparent gem." [*Yoga-Sūtra*, 1, 41.] This (perception of the Supreme Spirit) brings about the cessation of ignorance and the pain due to other "troubles" which leads to liberation; and if there is some (desire for worldly pleasures) still left behind, the conduct of the agent proceeds unimpeded, on

account of the elements, the sense organs and Nature having been conquered (by him) The specific imperceptible effect of Unconscious or Abstract Meditation on the other hand is the quick voluntary liberation consequent upon the burning up of the residua of actions whose fruition has commenced, as also of all residua (*Samskāra*) in common with that of Knowledge of Truth To explain Knowledge of Truth (*Tattva-jñāna*) cannot supersede either its own residuum or impression (*Samskāra*) or the

Indestructibility
of *Prarabdha* by
Knowledge

residua of action whose fruition has commenced, because there is no incompatibility between Knowledge of Truth and these latter, and also because the *Sruti*—“The delay being only so long as there is no liberation, and when this occurs final beatitude (is attained) [*Chāndogya Upaniṣad* VI-XIV, 2]—bears testimony to a certain amount of delay (in the process of Liberation through Knowledge) due to the residua of actions whose fruition has commenced (and not yet ended), the destruction of such residua by Knowledge being repugnant to all *Sruti* and *Smṛti* texts treating of *Jivanmukta* (a ‘Liberated during Life’),

and lastly because such destructibility of residua has been clearly denied by the *Vedānta Sūtras*. There is no such denial or incongruity however in the case of the destruction of the said operative residua by means of meditation: hence "when a *yogin* has attained the (last) perfect (stage of) meditation—the fire whereof has burnt off all the residua of his actions, he, without delay attains to liberation in that very life". The absence of delay mentioned in this passage bears testimony to the capability of Yoga to destroy the 'operative residua' (*Prarabdha*). Therefore, an agent who desires to supersede the *Prarabdha* (operative residua) and thus attain quick liberation, stands in need of Unconscious or Abstract Meditation (*Asamprajñata Samādhi*) even after attaining the Knowledge of Truth. In the *Vārttika* we have gone into the details of this theory. The above theory does not in any way vitiate the theory that even in the absence of Unconscious Meditation, the fruition of the residua of actions having ended, liberation is attained by those who have attained the knowledge of Truth. The truth of this theory is borne out by

the passage "Tasya tāvadeva, etc." (from the *Chāndogya Upanisad*, quoted above). And when ignorance has been removed, there being no seed (of rebirth), the (cycle of) rebirth is necessarily stopped. The word '*Vimoksyē*' in the *Śruti* means that the agent becomes free from the shackles of the 'operative residua'.

The following may be urged (by the objector): "In the *Smṛti* we meet with passages like this—
 'The fire of meditation quickly consumes all the foulness due to Evil; and then there follows that knowledge which directly leads to the perfection of Nirvāṇa'—which distinctly state the capability of meditation to destroy the residua of action; and we may take all these as referring to Concrete Meditation (and not to Unconscious Meditation, as you would have it)."

(We reply): Not so: The passage just quoted implies the destruction, by means of Concrete Meditation of only those evils that stand in the way of knowledge, and not of all actions (good or bad). For (if the latter were the case) then

Objection quoting a passage from the *Smṛti* declaring the destructibility of all residua by knowledge.

Reply—the destruction meant here is that of evil standing in the way of knowledge.

we could not reconcile the above passage with the destruction of all the actions by wisdom mentioned in the *Bhagavad-Gītā* "The fire of wisdom, O Arjuna, burns out all actions". Because all actions having been destroyed by Conscious Meditation which leads to (and thus precedes) the acquirement of wisdom (there would be no trace of action left which could be 'burnt' by the 'fire of wisdom'). The capability of Meditation to destroy all actions mentioned in a passage above quoted—"the agent having all his actions burnt by the fire of meditation, etc."—must therefore be taken as referring to Unconscious Meditation. Thus then we cannot reconcile these two passages if both are taken as referring to Conscious Meditation. Therefore the meaning of the passage—"having his actions burnt, etc."—must be that the 'operative residua' of actions is destructible only by Unconscious Meditation, and not either by Conscious Meditation or the knowledge proceeding from it. Further, all that is meant by the "destruction" of actions, either by meditation or wisdom, is that they are rendered incapable of producing their effects, on account of the removal of

their auxiliaries;—this also is what is meant by the 'burning' (of actions). To explain: When the 'troubles' or 'impediments' in the form of Ignorance and the rest are destroyed by Knowledge, actions are rendered incapable of bearing any results, by the very fact of the removal of their auxiliaries, in the shape of the said 'impediments'. Because the *Sūtra*—"The roots existing, the developments follow, etc." [*Yoga-Sūtra*, II, 13]—distinctly lays down the theory that the developments (effects) of actions begin only when their 'root'—trouble—exists. Vyāsa also explains the *Sūtra* to the same effect. Therefore (we conclude) that the passages speaking of the 'destruction of actions' by Knowledge only serve to reiterate what appears to follow from reasonings. In the same manner Unconscious Meditation also serves to remove the 'auxiliary to actions' in the form of the desires or tendencies leading up to the experiencing (of pleasure or pain). Because the fact of the suppression of the active 'tendencies' (including the conditions of Agitation and Ignorance) by the inhibitive 'tendencies' is borne out by the *Sūtra* and the *Bhāṣya* as well as by our

own experience. Thus then what follows is that when Unconscious Meditation has gradually destroyed all 'tendencies,' the 'operative residua' also are no longer capable of bringing about their effects; because both the *Sūtra* and the *Bhāṣya* have declared that the presence of 'Tendencies' is a necessary auxiliary to karmic residua; hence what is destroyed is only that part of the operative residua whose fruition has commenced but not ended, and this latter falls off by reason of its substratum in the shape of the Mind. The purpose of the Spirit being the sole condition for the subsistence of the mind, it naturally falls off when (on liberation) there is no purpose of the Spirit left to be served. Thus we have, by the way, proved by reasonings also that Unconscious or Abstract Meditation destroys the 'operative residua' of actions.

Thus the results of the two kinds of Meditation have been described. Now we proceed to describe the sub-divisions of Conscious or

Four kinds of
Conscious Medita-
tion defined.

Concrete Meditation Conscious Meditation is of four kinds—(1) *Argumentativo* (*savitarka*), (2) *Deliberativo* (*savicāra*), (3)

Joyous (*sānanda*), (4) Self conscious (*sāsmata*)
The four names are merely technical, conventionally applied to the different forms of realisation, the reason being that when the inhibitions of the mental functions are accompanied and conditioned by the said 'realisations' along with their results, they come to have the names 'argumentative' and the rest. And because these four stages are in the form of the steps of an ascending staircase, therefore the same kind of graduated ascent is attributed to the corresponding inhibitions also, as regards the inhibition itself there can be no sequence in it. The sequence among the 'argumentative' and the rest also as stated above is the normal one, the reason for this lying in the fact that the Mind cannot all at once enter into that which constitutes the highest subtle essence. We read in the Smṛtis also that "in the beginning of Meditation, one ought to contemplate the embodied God, then after this, the Bodiless One. It is only when the Mind has been controlled in regard to the gross form that one should turn it gradually to the subtle. Further, so long as the Mind is engrossed in

(and extremely attached to) gross objects, it is not possible to fix it on the successive stages (of Meditation). Therefore the royal road (to perfect Meditation) lies in the gradual ascent to the successive stages, after one has realised the true nature of the grosser ways and has found them to be beset with defects (hence not deserving consideration). But in special cases it is possible for one to attain, at the very outset, the higher stages through the grace of God; and in such cases one should not revert to the practices relating to the lower stages, specially when there is no desire for the attainment of those earlier stages; for the simple reason that the Agent has already reached the higher stage, the attainment whereof is the sole end of passing through the earlier stages. This has been thus declared by the *revered Author of the Bhāṣya* (Vyāsa on the *Yoga-Sūtras*)—"If one has, through Divine grace, attained the higher stage, there is no need for him to revert to the lower stages, because the ends of the latter will have been already served by other means." All these Four Stages (of Meditation) are to be practised gradually with reference to one

and the same object, or else the man will land himself in the calamity of relinquishing the previous practice when advancing to the next, and also to that of fickleness of Mind. For example. The object (of Meditation) (*Ālambana*) is that with reference to which the Agent first proceeds with contemplation,—be it either the Body of the Virāt, or the four-armed body (of Viṣṇu, etc) or ordinary objects, such as an earthen jar constituted severally and collectively of the twenty-six (principles) When the agent practises, in reference to the gross form of such an object, concentration, contemplation and meditation

(1) The Argumentative

and obtains thereby the direct perception of all the peculiar features—i.e., excellences and defects—of the said object in its 'gross' form—all the features, present, past, and future as also those near or remote, even those unheard of and unthought of,—this constitutes the 'Argumentative' (first) stage (of Meditation) The term 'gross' here stands for the elemental substances and also the sense-organs This 'direct perception' is different in character from that of such objects as the Four-armed

Viṣṇu, by Dhruva and others, brought about by means of penances and incantations. In the case of the latter, the Supreme Lord, pleased with the penance and Contemplation (of men like Dhruva), created a body for Himself and thereby presented Himself to their view and talked to them. *Yogins* on the other hand, by the force of their meditation, directly perceive the real body of the Lord as he lies either in *Vaikuṇṭha* or the *Sveta dvīpa* (different celestial regions)—though they themselves are at a distance from Him. In this latter case no conversation, etc., are possible though in this (latter) case the peculiarity is that the *Yogins* can see through the different features—i.e., excellences and defects—past present or future—of the Four armed Body (of the Lord). Thus has Argumentative stage been described.

Next comes the Deliberative stage (*vicāra*)

(2) The Deliberative stage is that stage in which, with regard to the same object, the gross vision being renounced after the perception of the gross form (described above), the agent has the direct perception of the various subtle forms of

the object culminating in Primordial matter (*Prakṛti*), through all the particulars mentioned above, by means of the three-fold process of Concentration, Contemplation and Meditation with reference to the said subtle forms. Here the word 'subtle' (*Sūkṣma*) indicates 'cause' (in general), and as such stands for all such 'causal principles' as the Primary Elements (*Tanmātras*), Self-Consciousness or Egoism (*Ahaṁkāra*), the Great Principle (*Mahat-tattva*), and Primordial Matter (*Prakṛti*).

Objection "How can the 'Subtle' perception of a 'gross' body be true or valid?"

Reply. Your objection has no force. Because all gross bodies of the form of the earthen jar and the like, being the product of the twenty-six principles (headed by Primordial Matter), are really of the same nature as those twenty-six principles, for the simple reason that there is no difference between the (Constituent) cause and its products, in fact even so the gross forms of the products are impermanent and the only reality that they have is in the form of their causes,—as declares the *Sṛuṭi*. "The jar and other things are merely verbal modifications

in name, and the only reality is the clay (as the cause)." [*Chāndogya-Upaniṣad*, VI.]

Objection: "Even so how can there be any contemplation of the subtle form of things which is not perceptible?"

This has no force, we reply. Because though ordinarily contemplation is possible only in ways already heard and thought of, yet even such things as have not been heard or thought of may become perceived by virtue of faculties due to meditation. Similar in all cases. Thus has Deliberation (*Vicāra*) been described.

Now we proceed to describe the Joyous

(3) The Joyous Stage (*Ananda*): When with regard to the same object,

after the perception of its subtle form, that (subtle) process of vision is abandoned, then there arises (as before) a peculiar perception in the form of happiness through concentration, contemplation and meditation upon the Spirit's desired end in the form of pleasure in regard to the twenty-four 'principles' (*Tattvas*),—and this (perception) is called Joy (*Ananda*); because we accept the theory of the

non-difference of cognition and the object of cognition. Though Primordial Matter (*Prakṛti*) being constituted equally of the three attributes (*Sattva*, *Rajas* and *Tamas*), pain and stupefaction should, like pleasure, be present everywhere—yet, since it is to attachment to pleasure alone that the cycle of Birth and Rebirth and the want of perception of the Spirit are due, therefore it is pleasure alone (out of the three) that has to be specially perceived and realised in all its phases, by means of Meditation (*Yoga*), so that when the agent finds out for himself the defects underlying all pleasure (as such), he comes to perceive that all pleasure is in reality only pain, and thereupon he attains dispassion,—with this end in view alone is Meditation to be understood as restricted to Joy specifically. In the *Mokṣadharmā* section of the *Mahābhārata*, however,—stress being laid on the doctrine of identity between the quality and the object bearing that quality,—joy, too, like other qualities has been included in the twenty-four principles, and hence Conscious Meditation has been described as being of three kinds only.

“To the devotees having recourse to the first

(Conscious) form of Meditation—acquire successively, Argumentation (*Vitarka*), Deliberation (*Vicāra*) and Right Discernment (*Viveka*).” That is to say, when the aspirant to Meditation proceeds to practise the Conscious Meditation, there come about, in due course, Argumentation, Deliberation and Egotism. [Here the ‘Joyous’ stage has been omitted.] ‘Right Discernment’ here mentioned is the same as Self-consciousness (*asmitā*) that we are going to describe. Thus has the ‘Joyous’ been described.

We next proceed to describe Self-consciousness (*asmitā*). Having, in the
 (4) *The Egoism.* above manner duly passed through the above-mentioned stages, and having found the Gross, Subtle and Joyous perceptions all full of defects, and being in the end disgusted with them, the agent finally attains in the same object the direct perception of Self or Spirit—this Self being discerned from the former experiences, through such characteristics as unchangeability, immanence and being of the form of pure consciousness;—and this (perception) is called ‘Self-consciousness’ (*asmitā*); so-called because it appears in

the form 'I am (*asmi*) other than my body, etc.' As there is nothing left to be cognised after the cognition of Self, Self-consciousness has been regarded as the highest (last) stage. The highest stage of this perception (of self) is called *Dharma-megha-Samādhi*. [Cf. *Yoga-Sūtras*, IV, 28.] At the appearance of this stage there arises (on the part of the agent) a feeling of 'enough' with regard to all cognition or consciousness and then follows dispassion in its highest form, and this finally leads up to Unconscious or Abstract Meditation. Of Self-consciousness, there are two objects, *viz.*, (1) the human Self in general, as discerned from the other twenty-four principles, and (2) the Supreme Self as discerned from this twenty-fifth principle (Self in general) as also from the twenty-four principles. With regard to these two objects also the usual order of sequence of the various stages is equally applicable. The following passage from the *Smṛti* bears testimony to the two-fold object of Self-consciousness: "When the principle, distinct from the twenty-four principles, known as the twenty-fifth (the human Self) is reduced by means of right discernment to Absolute unity,—it

perceives the twenty-sixth (the Supreme Self).” The same sequence is also borne out by the fact that the Supreme Self is far more subtle in Its nature than the human Self. The nature of the human Self is directly perceptible in Self-consciousness (*asmitā*); because the perception of Self consists only in the cognition, in all cognition, of the character of Self as undefined (Absolute), unchangeable and the like; while the perception of the Supreme Self is not possible at this stage. The Meditation of the Human Self in general has been spoken of in the *Yoga-Sūtra* and the *Yoga-Bhāṣya* by the name *Sattva-puruṣānyatā-khyāti* (discrimination between the Self and the other principles—which are all constituted by the three Attributes, *Sattva*, *Rajas* and *Tamas*); while the Meditation of the Supreme Self has been spoken of in the *Sūtra*, “Or by devotion to God” [*Yoga-Sūtra*, I, 23] and the *Bhāṣya* thereon; as also in the *Matsya* and *Kūrma Purāṇas*: “A devotee is of three kinds: (1) the *Bhaktika*, (2) the *Saṅkhya*, and (3) the *Antyāśramin* who is devoted to the highest form of Meditation. In the first there is contemplation of the principles (i.e., of the

Elements); in the Sāṅkhya (the second) there is contemplation of the Imperishable (Self); and the last has been described as the final contemplation of the Supreme Lord." The word 'Elements' in the above passage stands for all non-intelligent or insentient things. The *Antyāśramin* is the *Paramahansa* (an ascetic of the highest order). The first contemplation is the contemplation of the Elements in the first (i.e., in the aspirant of the first degree). In *Sāṅkhya*, i.e., in the aspirant of the second degree there is 'Contemplation of the Imperishable'—i.e., the contemplation of the unchangeable consciousness in general. In the third—i.e., in the case of the ascetic of the highest order, there is the final—that which is to be performed in the end—contemplation of the Supreme Lord, i.e., contemplation touching the Supreme Self. For this reason, of all kinds of Conscious Meditation, this last, the Meditation of the Supreme Lord is the highest. As is declared in the *Kūrmapurāṇa* "That is called High Meditation—touching the Supreme God-head—in which you perceive Me alone, the Self, pure and ever blissful. All other forms of Meditation mentioned in the large treatises on

the subject are not equal even to the sixteenth part of this Spiritual Meditation. That Meditation—in which the liberated 'Souls' directly perceive the Universal Lord—is said to be the highest of all."

Objection: 'How is Self-consciousness possible in connection with non-sentient objects, such as the jar and the like?'

Reply: There is no force in this objection; because as the cause (of the universe), the *human* as well as the *Supreme Self* pervades through every object; and as regards the *liberated* souls these are present everywhere by virtue of their immanence. [And as such Self-consciousness is quite possible with regard to the Self pervading the jar]

The four divisions of Conscious (Concrete) Meditation have thus been described. Of these the four stages—Argumentative, Deliberative, Joyous and Self-conscious—consist (respectively) of the perception of the gross objects, subtle objects, pleasure and human Self. To these four perceptions collectively is given the name of *Samāpatti* also in this science.

The qualifications, Argumentation and Deliberation, accompanying the Argumentative

and Deliberative stages are each of two kinds. Argumentation is of two kinds Argumentative and Non-argumentative, and Deliberation also is of two kinds Deliberative and Non-deliberative

To explain this When the perception of the elemental substances and the sense-organs above mentioned, which has been spoken of as 'argumentation' (*Vitarka*)—is accompanied by the 'fanciful notion' of *word, object and idea*, then it is called the Argumentative Condition (*Savikalpa-Samāpatti*), and when there are no such notions it is called the Non-argumentative Condition (*Nirvitarka-Samāpatti*)

Question "What do you mean by the *Vikalpa*¹ (Notion) of the *word, object and idea*?"

Reply There are three factors in the comprehension of a word, *e.g.*, *Harī*, (1) 'Harī,' the word, (2) *Harī*, the object, the person, and (3) *Harī*, the idea (in the mind) and when the Agent imagines these three to be one and the same we have an instance of the *Vikalpa* (or

¹ For a definition of *Vikalpa* the reader is referred to *Yoga Sūtra*, I, 9

fanciful notion) of the *word*, *object* and *idea* which constitutes the first 'fanciful notion', (*Vikalpa*)' mentioned above. When the gross perception of a thing is accompanied by this 'Fanciful Notion' it is called the Argumentative or 'Fanciful' (Argumentation). And when the gross perception is not accompanied by the said 'Fanciful Notion' it is called Non-argumentative or 'non-fanciful' (Argumentation). The doctrine of the Modern Logician, that '*Nirvikalpa*' perception is the perception of the Supreme Spirit devoid of qualifications, should be regarded as entirely baseless. The 'fanciful notion' here spoken of should be taken as standing for 'Fancy' in general; as the reasons stated above are equally applicable to all 'Fancy'. It is for this reason that the 'Argumentative' Condition is called *Apara-pratyakṣa* (Non-high or Inferior perception),—because it is tinged with Illusion in the shape of *Vikalpa* (Fancy). The 'Non-argumentative' Condition on the other hand is called *Para-pratyakṣa* (High or Superior Perception), because it is entirely free from all 'assumption' (or Illusion). Thus has the two-foldness of Argumentation been described.

The two-foldness of Deliberation is next described. When the subtile perception of subtile things, from Primary or Rudimentary Elements up to Primordial Matter—which has been called Deliberation (*Vicāra*)—is accompanied by the apprehension of the emanations of each of the said subtile things—as also of Time, Space and the like—then it is called the Deliberative Condition (*Savicāra-Samāpatti*); and when it is without such apprehension, it is called the Non-deliberative Condition (*Nirvicāra-Samāpatti*). Thus have the different forms of Conscious Meditation been described.

All these forms of Conscious or Concrete Meditation are called *Meditation* 'with substratum' (*Sāmbhāna Yoga*), and also 'seeded' Meditation (*Sabija-Yoga*), for the reasons that they are related to a substratum in the form of the object contemplated, and that they are productive of tendencies which serve as the 'Seed' of future functions (of the Mind).

For the *Conscious Yogin* there are four stages: viz., (1) The *Prathama-Kalpika*, (2) The

Madhubhūmika, (3) The *Prajñajyotis*, and (4) The *Atikrāntabhāvanīya*. The first of these is one who has the 'argumentative condition,' because, in that stage he has not given up all 'Fanciful notion' of words, objects and ideas. The second (*Madhubhūmika*) is one who has the 'non-argumentative condition'; also called *Rāmbharaprajña*; because in knowledge there is no possibility of any false imposition or Illusion. This stage is also called *Madhumati*, because it is connected with such knowledge as gives satisfaction, just as honey does. From this non-deliberative condition, there follows in due succession the third stage (*Prajñajyotis*), which has conquered all subtle existences up to Primordial Matter (*Prakṛti*). It is at this stage that the Joyous Meditation (*Sānanda*) comes in. Then follows the fourth (*Atikrāntabhāvanīya*) which continues till the completion of the 'Self-conscious Meditation' (*Sāsmīta*). This stage has its final culmination in the Meditation named 'Cloud of Virtue' (*Dharmamegha*). This 'Cloud of Virtue' has been thus described: All desires for the attainment of occult powers having been renounced, there immediately follows the

discernment of the Spirit from the Attributes; this leads to the cessation of all Illusion and Tendencies; whereat, there being³ no further purpose left, there arises,—in the said Discernment which has an element of Pain,—the Higher Dispassion consisting in a sense of 'enough'; and thereupon follows Unconscious or Abstract Meditation; and in as much as the process described above showers (*Mehati*) excellent virtue (*Dharma*) productive of such faculties as omniscience and the like—this process of Meditation is called the Showerer or 'Cloud' (*Megha*) of Virtue (*Dharma*). At this stage the Yogin is called a *Jivanmukta* (Liberated in Life).

Question: "Is it then that 'Liberation in Life' and 'Final Liberation' are not possible without omniscience and the rest?"

Answer: Certainly not; it is not that they would not be possible; because of what has been said in the *Bhāṣya*.¹ After having described all the occult powers up to Omniscience, the *Bhāṣya* goes on—"To the Supreme Lord (*Īśvara*), or to the non-divine personage (a *Yogin* who is equipped with wisdom arising

from Steadiness, etc., as described in the *Bhāṣya* on *Sūtra*, III, 53), or to him who has attained wisdom due to right discernment, or lastly to any Agent who has the 'seed' of all the troubles of life destroyed,—there is no need for anything else for the attainment of wisdom. And the purity of *Sattva* (the principal ingredient of *Buddhi*) bestrides the wisdom as well as the 'divinity' born of the said Meditation. In fact Wisdom dispels non-perception (Ignorance); and on the suppression of Ignorance the 'troubles' consequent thereupon also cease; and without 'troubles' there is no fruition of the residua of actions. At this stage the Attributes, having all their functions duly performed, do not again appear before the vision of the Spirit; and in this fact lies the *Isolation* (*Kaivalya*, Liberation) of the Spirit (from Matter)." [*Yoga-Bhāṣya*, III, 55.] In this passage, by the expression 'the wisdom due to right discernment' is meant 'the perfection of right discernment'. Omniscience is what has been described in the preceding *Sūtra* (III, 54). 'Purity of *Sattva*' is the dispassion (absence of attachment) with regard to the things that have been enjoyed and

experienced. Thus we see that the above passage also gives assent to the *Sāṅkhya* doctrine that even when the Meditation called 'Cloud of Virtue' culminating in Omniscience has not been accomplished, the two kinds of 'liberation' are brought about simply by means of the destruction of the 'seeds' of 'Birth and Rebirth' in the shape of Vanity, Love, Hatred and the like. As for Unconscious or Abstract Meditation, on the other hand, it is of no use in that condition where all desires, produced by tendencies having been destroyed, there quickly follows Liberation through the utter exhaustion of the 'operative residua' (*prārabdha*);—and this liberation follows at the mere wish of the Agent and not necessarily always at the said time. This has been already pointed out above.

Thus has Conscious Meditation been described in detail.

We next proceed to describe Unconscious or Abstract Meditation. This is of two kinds: The Artificial or 'Method-produced' (*Upāyapratyaya*) and the Natural or 'Birth-produced' (*Bhavapratyaya*). The 'artificial' Abstract Meditation is that in which the Meditation is

brought about in this vory world by methods or means prescribed in the scriptures: the term 'pratyaya' here signifies 'Cause'. Such means are (1) Faith (*Sraddhā*), (2) Power (*Virya*), (3) Memory (*Smṛti*), (4) Meditation (*Samādhi*), and (5) Discernment (*Prajñā*) as declared in Sūtra I. 20. Here *Sraddhā* stands for Confidence in the powers of Yoga; *Virya*, Power, for the Concentration of the mind; *Smṛti*, Memory, for Contemplation; *Samādhi*, the final aspect of Yoga; *Prajñā*, Discernment, for the direct perception brought about by 'Conscious Meditation. These five become the 'means' leading up to Abstract Meditation, through 'Perfect' Dispassion,' to be described later on. When these five are employed with great impetuosity and intensity, then there comes about Abstract Meditation, and also the final reward, Liberation. Even when there is a certain amount of sluggishness (on the part of the Agent) in the employment of the above 'means,' the said two results (Abstract Meditation and Liberation) may be attained by 'Devotion to God' [*Yoga-sūtra*, I, 23]; because such devotion brings the Grace of God.

Question : " What is God and what is meant
 'God defined' by 'devotion' to Him ? "

Answer : God is that particular Spirit who is ever untouched by the five 'troubles,' Ignorance and the rest, as also by 'good,' 'evil' and their products as well as by all 'tendencies' in general. This God has been described in all His aspects in the Vedānta-sūtras beginning with—"Now follows the enquiry into Brahman". [*Vedānta-sūtra*, I, 1, 1.] Consequently we touch upon the matter only briefly here. His omnipotence and omniscience are equalled or excelled by none,—He is the Spiritual Preceptor and Father of Brahmā, Viṣṇu and Rudra and other deities in the capacity of the Inner Guide,—He is the impartor of Spiritual Vision (*Jñāna-cakṣus*) through the *Vedas*. His name is the *Pranava* (Om). And 'devotion' to Him consists in the contemplation of Him, through the *Pranava*, culminating in the direct realisation of His presence. Thus the 'main' method of attaining Abstract Meditation as well as Liberation consists in *Samyama* (Concentration, Contemplation and Communion), relating to God, because such *Samyama*

leads most nearly to the final goal *Samh-yama* with regard to the human Self on the other hand, constitutes the secondary 'method' Such is the final conclusion. Further, the *devotion to God* puts an end to all impediments in the form of sickness and the like (mentioned in *Yoga Sūtra*, I, 30) Thus too it is that the said devotion alone constitutes the main or primary 'method' This has been thus declared in the *Smṛtis*—"For one desiring Liberation, the most comfortable path lies in *clinging to Viṣṇu*—which consists in contemplation by the Mind (of the God-head), otherwise the Agent is sure to be deceived"

Thus has the 'Artificial' (*Upāyapratyaya*) Abstract Meditation been described

The 'natural,' *Bhava-pratyaya* (the second kind of Abstract Meditation) is next described In some cases, by virtue of the antenatal practice of the proscribed method 'Discernment' and 'Dispassion' come to the Agent and by mere willing he attains Abstract Meditation, this is the 'natural' Abstract Meditation, it comes about only in the case of the 'Bodiless Beings' (*Videhas*) and of

the 'Beings absorbed in Nature' (*Prakṛtilayas*) and of certain particular Deities This Meditation has been called 'natural,' *Bhava-pratyaya*, because it is brought about by the mere birth, *bhava*, of the Beings concerned (i.e., the birth at the proper time of the fruition of the practices of the previous birth) As examples of this we have the 'Meditative Sleep' (trance) of *Hiranyagarbha* and the other Deities Of these the 'Bodiless Beings' (*Videhas*) are *Hiranyagarbha* and those other Deities who are capable of performing all their functions only through their subtle bodies and do not stand in need of the physical body Those who, worshipping Primordial Matter (Nature) or God interblended with Nature pierce through the Universal Egg (or shell) and pass over all the 'sheaths' (*Āvarana*) ending with the Great Principle (*Mahat tattva*) arrive at the final sheath in the shape of Nature (*Prakṛti*), and attain to the position of the Godhead — are said to be 'Absorbed' in Nature (*Prakṛtilayas*)

The *Videha* person defined

The *Prakṛtilaya* defined

This 'Natural' form is not possible in the case of Conscious Meditation, because in this case the *Sāmyama* (Concentration Contemplation and Communion)

Difference between the two kinds of Meditation—Concrete and Abstract

forming the very essence of Conscious Meditation, as soon as it has been completed, Conscious Meditation must necessarily follow in that very life. It is for this reason that Conscious Meditation has not been divided into 'Artificial' and 'Natural' either in the *Sūtra* or in the *Bhāṣya*.

Both these kinds of Abstract Meditation are without any object of Contemplation and hence Abstract Meditation is also called 'Substratumless Meditation' (*Nirālambana-yoga*). And when this Yoga is practised, all Tendencies and Impressions become consumed in due course, and on this account it is also called Unseeded (*Nirbīja*).

Though Abstract Meditation is of the nature of 'Inhibition' yet its practice constantly brings about fresh and varying developments of Tendencies and Impressions and it is through these varying grades of Tendencies and Impressions that this Yoga takes for its

accomplishment varying periods of time—such as a day, a fortnight, a month and so forth. As these Tendencies and Impressions develop, so does it go on attenuating the impressions left by all functions right up to knowledge of Truth. Thus, in the final stage of Abstract Meditation, all residua (consisting of Tendencies and Impressions) are completely destroyed; and then even 'operative residua' (*Prarabdha*) are rendered incapable of producing their results, having become deprived of the help of auxiliaries in the shape of the residual impressions leading up to the experiencing of results (pleasure and pain). That previous 'residual impressions leading up to experience' are the necessary auxiliaries to 'knowledge' and 'action' in bringing about such results as Birth and the like is shown by such *Sruti* and *Smṛti* texts as 'Knowledge and action accrue to him, as also Previous Wisdom,' where the term 'Previous Wisdom,' stands for the said 'residual impressions'. After this, the Mind, having all its functions duly performed, becomes completely absorbed into its Root-Cause along with the 'operative residua' and the residua of Inhibition. This is the

' Profound sleep ' of the Mind, which constitutes the Isolation (*Kaivalya*) of the Spirit, i.e., Its absolute dissociation from all that is perceptible and which is of the nature of Pain, the reason for this dissociation lying in the fact that it is only through the Mind that the Spirit becomes related to the Perceptible world for the second time. As says the *Smṛti*—
 "The flourishing of the Mind is Ruin and the destruction of the Mind is the Greatest Good." In the case where Liberation follows directly from knowledge of Truth, after the exhaustion of the 'operative residua,' 'the residual impression of real knowledge also is destroyed along with the Mind—this is all the difference (between this and the Liberation through Abstract Meditation). What is to be borne in mind here is that both knowledge and Meditation as leading to Liberation having different processes of action, are in our system, independent of one another. The *Bhagavad Gītā* also declares 'The position attained by the Sāṅkhyas is also got at by *Yoga* and he alone sees rightly who sees the same (things) in both [*Bhagavad Gītā* V 5]. Here Sāṅkhya stands for perception of right

discernment (of Spirit from Nature) and 'Yoga' for Inhibition of the Mind. Thus in the case of Liberation through knowledge of Truth alone, all that Conscious Meditation is needed for is the process ending with direct perception of the (Supreme) Self,—which sets aside all self-consciousness (*Abhimāna*),—and not such other details as the destruction of the tendencies of other functions, even when there is a continuity of Conscious Meditation, when the 'operative residua' is exhausted, the other 'Tendencies' are also destroyed, along with the Mind, just like the 'Tendencies' left by knowledge.

Thus ends Section I of the Yogasāra-saṅgraha of Viṣṇūna Bhaṭṭa—in which are described the form and aim of Yoga.

SECTION II

THE MEANS OF YOGA

THE form of Meditation has been described
Now we investigate the means thereof

Aspirants to Yoga are divided into three
degrees the First, the Middle
The Primary Means of Medita-
tion (second) and the Third, viz
(1) *Āruruksu*, one attempt-
ing to climb (to the steps of Yoga), (2)
* *Yuhjāna*, one who is engaged in the prac-
tice, and (3) *Yogārūḍha*, one who has
already reached high Yoga The *Sūtra*
and the *Bhāṣya* have laid down three means
for these three degrees of aspirants In
accordance with the order adopted in the
Sūtra, the means for the first and the second
will be explained later on, those for the highest
degree are described here in accordance with
the order of the aphorisms The *Yogārūḍhas*
(who have reached the Yogic stage) are

those who, having already gone through the external preliminary stages in their previous lives, at once rise to the stage of Meditation, without having to go again through the earlier stages. To this class of Yogins belong Jada-bharata and others. For the accomplishment of Yoga for such persons the principal means are Practice (*Abhyāsa*) and Dispassion (*Vairāgya*),—and not either the active Yogic discipline or the external aspects of Yoga, which will be described later on as means to Yoga, for the aspirants of the first and the second degrees;—as says the aphorism—“The inhibition of these (functions of the mind) is by Practice and Dispassion” [*Yoga-Sūtra*, I, 12]; and the commentator, (Vyāsa), after having explained Practice and Dispassion, with all their accessories proceeds, to add the following words as introducing the aphorisms laying down the active Yogic disciplines and such other means:—“The Yoga of the person with the collected Mind has been described; now we begin an exposition for the sake of the accomplishment of the Yoga of those whose mind is in the waking (worldly active) state (and has not yet been brought under proper

control)." We read in the *Garudapurāṇa* also :
 "For the *Āruruksu* ascetics (those attempting to rise to Yoga) there have been laid down Action and Knowledge ; and for those who have reached the top of the tree of Yoga, Knowledge and Renunciation"—and further, we find that the same course of action has been followed by Jadabharata and other aspirants of the same degree. By 'Renunciation' in the present context is meant the 'renunciation of all such action as is an impediment to the accomplishment of Yoga'; for 'Yoga' is the subject of the discourse. Says the *Moksadharmā* section of the *Mahābhārata*: "By Action is a Being bound and by Knowledge released; consequently foresighted ascetics avoid all Action"; also the *Anugita*—"One who has passed beyond all disciplinary action and rests in Brahman alone and moves about in the world as Brahman himself—is called a *Brahmacārīn*. Brahman is his 'sacrificial' fuel, Brahman his 'sacrificial' fire, Brahman his 'sacrificial' seat, Brahman his water and Brahman his preceptor; such a person is himself absorbed in Brahman." The *Garudapurāṇa* thus: "Hard and fast rules as

to seat and posture are not helpful to Yoga, in fact, all such rules, so extensively described, only tend to delay the process, Sisupāla attained Perfection through the force of Memory and Practice alone ' What is said to be desirable here is the renunciation of all *external* actions, as it is these that are impediments to Meditation,—and not of internal actions (like Contemplation and the rest), as internal 'sacrifice' has been laid down by Manu and others, for even such aspirants as have no desires "Some persons versed in the Yoga-Scriptures, who have no desire (for any rewards) constantly offer these *Great Sacrifices* into the sense organs themselves"—and also because such 'internal sacrifice,'—not interfering with the necessary acts as begging for food, bathing and the like,—is not an impediment to Yoga and is also free from all desires for any rewards accruing from its performance

The *Yogārudha*—as the highest aspirant to Yoga—has been thus described in the *Bhagavad-Gītā* [VI, 4]
The aspirant to Yoga—defined
 "One is said to be a *Yogārudha* when he is not attracted by objects of sense

or by Actions, and when he has renounced all volition " The royal road for the *Yogarūḍha* lies in the practice of Meditation in the spirit of the Renunciate *Paramahansa* The *Sruti* thus declares "The Wandering Mendicants take to that life of mendicancy with a view to attain the said state', *Bṛhadāraṇyakopaniṣad*, IV, iv "They live on alms given unasked, after having risen above all desire for children, for wealth, or for popularity, therefore one is to perceive the Self in the Self itself, after having learnt this truth and having become calm, self-controlled, dispassionate, forbearing and intent (with his mind fixed upon one Goal) "

'Practice' (*Abhyāsa*) stands for 'the endeavour to fix the mind',
Practice—abhyāsa as defined and this fixing is the final stage of Meditation and consists in a continuous flow of unflinching concentration Says the *Bhagavad-Gītā* [II,52]·
 'When thy Mind which has been tossed about by the Veda shall become steady and fixed in Meditation, then wilt thou attain Yoga' From the *Bhagavad-Gītā* and other sources we learn that the endeavour for the

above-mentioned concentration consists in the bringing back of the Mind to the object of Meditation, whenever it happens to stray away from it, as is declared in the *Bhagavad-Gītā* [VI, 26]—"Whenever the fickle and mobile Mind moves away, it is to be restrained and chained to the Self"

'Dispassion' (*Vairāgya*) consists in the feeling of 'enough' (with reference to objects of enjoyment), it is not the mere negation of passion or attachment, for in that sense the epithet 'dispassioned' would apply also to one who has no passion or desire for an object which is not there (to attract him)

This Dispassion is of two kinds Superior (*Para*) and Inferior (*Apara*)

The 'inferior' kind of Dispassion consists in the absence of desire for earthly or celestial things, by reason of their being beset with innumerable defects in the shape of trouble and pain attending upon the earning, guarding and losing (the objects), the injury inflicted (upon other Beings) and so forth. This inferior kind of Dispassion is itself of four kinds (1) *Yatamāna-Saṅgīnā* 'manifestation of Attempt,'

(2) *Vyatireka-Saṅjñā*, 'manifestation of differentiation,' (3) *Ekendriya-saṅjñā*, 'manifestation of one sense,' (4) *Vasīkāra-saṅjñā*, 'manifestation of conquest'. The first is the name given to the practice of looking at the defects (in the objects of enjoyment) which leads to Dispassion, and constitutes its first stage. 'These senses have been subjugated, and these others are yet to be subjugated'—this discrimination constitutes the *Second*, the 'differentiation' stage. After all attachment to the external objects of sense, such as colour and the rest, has been destroyed, one comes to submerge in the single sense-organ of the Mind of all desire for honour and aversion to dishonour and such other sentiments; and this is what constitutes the *third* kind of Inferior Dispassion. When in the presence of all the objects (of sense-gratification) as well as of Honour, Dishonour and the like, the sense-organs and Mind remain unmoved—it constitutes the *Fourth* kind of Inferior Dispassion. The term '*Saṅjñā*' in all the four names stands for 'manifestation' (*Abhivṛtyakti*), which implies 'clearness' or 'explicitness'. From among these four kinds of Dispassion, the last

(*Vastkāra-Saṅjñā*) alone is to be practised by the *Yogārūḍha* (see above); because the first three will have been already accomplished in the *Yuñjana* state. (See above.)

The inferior kind of Dispassion has been described.

We now describe the superior kind of Dispassion. This kind of Dispassion consists in the sense of 'enough' due to the previous discovery of defects—even without any fresh discovery of such defects,—the said sense of 'enough' having been brought about by the recognition of the fact that those things are *not the Self*,—such recognition resulting from the direct discernment of difference between Self and Not-Self,—and also by the complete cessation of Ignorance, as the result of Knowledge of Truth. The 'Superiority' of this kind of Dispassion lies in the fact that Liberation follows after this as a matter of course.

Practice and Dispassion have thus been described. Of these two, Dispassion tends to blunt the functioning (of the Mind) with regard to the objects (of sense-gratification); and Practice bearing on the object of

Meditation tends to strengthen the flow of the function (of the Mind) with regard to that particular object. Thus we see that the inhibition of the mental functions depends upon both Dispassion and Practice

We are now going to describe the means essential to Practice (*Abhyāsa*), such as the Embellishments (*Parikarman*) and the like. The word *Parikarman*, 'embellish-

Means of Abhy-
yāsa. The *Pari-*
karman is or em-
bellishments

ment,' stands for that purification of the Mind which brings about its concentration: "*Parikarman* is purification of the body." [*Amarakosa*, II, vi, 121] and again "*Parikarman* is embellishment". [*Amarakosa*, II, vi, 99] Such is the teaching of the Lexicons (1) One

(1) Peace of Mind such embellishment is *Peace of Mind*,—this 'Peace' standing for the absence of all foulness or distraction due to (connection with) objects (of sense). The causes leading up to Peace of Mind are: (1) Friendliness towards happy circumstances; (2) Sympathy for the unhappy; (3) Joy at the sight of the virtuous; (4) Feeling of indifference (tolerant disregard) towards the sinful—and such other means of the subjugation

of Love and Hate. Says the *Bhagavad-Gītā* [II, 64, 65]: "The self-restrained man who moves among objects with senses under the control of his own self, and free from love and hate, obtains tranquillity; when there is tranquillity there is an end of all misery, as the Mind of one of tranquil heart soon becomes steady." Regulation of Breath (*Prāṇyāma*) is the second means of bringing about Peace of Mind.

Another Embellishment (*Parikarman*) is 'Objective Operation'. The
 (2) Objective Operation. 'object' meant here is odour and the other Rudimentary Substances (*Tanmatras*); the direct perception of these by means of a slight practice of Meditation, is called 'Objective Activity'. The perception of super-physical smell, brought about in a very short time by concentrating the Mind on the tip of the nose, is the 'odour-operation' (*Gandha-pravṛtti*). Similarly there is perception of (super-physical) taste at the tip of the tongue, of colour at the palate, (retina?), of touch at the centre of the tongue and of sound at the root of the tongue. All this is to be learnt from the Scriptures. All

these various 'operations' are productive of faith and confidence in the various stages of Meditation culminating in Right Discernment, and through this Faith and Confidence they lead to the steadiness (or Peace) of the Mind. When one Scriptural (scientific) subject has been directly perceived through the force of steadiness, it is only right and proper that the Mind should become tranquil towards all scientific subjects, through enhanced confidence and force of steadiness.

The third Embellishment (*Parīkarman*) is the 'Joyous Bright' (*Viśoka* (3) Joyous. *Jyotiṣmatī*) *Viśoka*, 'Joyous, Bright is that from which (*yasmāt*) sadness (*śokaḥ*) has disappeared (*vigataḥ*), and because the operation named 'Bright' (*Jyotiṣmatī*) is 'joyous' (it without sadness) therefore it leads to the Peace of Mind. This 'Bright' operation—is of two kinds (1) The perception of the Thinking Principle (*Buddhi*), and (2) The perception of the Spirit (as) discerned (from Nature and its emanations). The 'brightness' of these two operations is based on the fact of their having (and hence giving) much light [*i.e.*, because they enlighten us

more than any other perception]. *Objection*: "After the perception of the Spirit (which is the *summum bonum*), what could be the need for the Peace of Mind? Ignorance having been removed (by the perception of the Spirit), there is nothing left to be done (for the good of the Agent)." *Answer*: Even after the perception of the Spirit, the Agent desiring Abstract Meditation, which puts an end to all karmic residua, requires the Superior kind of Dispassion; and for the accomplishment of this latter, he stands in need of a series of Conscious Meditations; further, one aiming at the perception of the Supreme Self stands in need of Meditation bearing on that Self, even after he has had a full perception of the human Self.

The fourth Embellishment (*Parīkarmaṇ*) is the Contemplation on the Mind of Dispassioned Beings. When the mind of the aspirant is fixed upon the minds of such personages as Nārada and others, then it also becomes, like them, dispassioned and tranquil; just as the thinking of passionate persons inclines the mind to passion.

(4) Contempla-
tion on the Mind of
dispassioned Beings

The fifth embellishment (*Parikarman*) is Con-

(5) Contempla-
tion of the Cogni-
tion of dream or
deep sleep.

templation of the Cognition
either of dream or deep
sleep. When the Aspirant
thinks of his waking cognitions as those
of a dream—on the ground of both being
equally concealers of the real form (of self) and
also of equally having impermanent things
for their objects,—then his Mind gains
its true character and becomes dispassioned
and (hence) tranquil. It is for this reason
that all worldly phenomenon (*Prapañca*) has
been compared to a dream in all *Srutis* and
Smṛtis—by such passages as “Know this
(world) to be a prolonged dream”. Similarly
when the Aspirant looks upon waking persons
as on those in deep sleep⁵—because both of
them equally have (the true character of the
Spirit) hidden from them, and because the
waking person has only interrupted glimpses
of the world, just as one in deep sleep has
dreams at intervals, through defect in sleep,—
then his Mind loses all interest in these
operations and hence becomes tranquil. Says
the *Smṛti*—“As a person in deep sleep per-
ceives the whole universe in himself, and on

the apprehension of dreams finds himself occupying only a portion thereof,—similarly, having come to conceive of the various states of life—the waking, etc.,—as mere illusion, one ought to contemplate on the Supreme Spectator of all this (phenomenal existence)."

The sixth Embellishment (*Parikarman*) is the *Contemplation of the Adored One*,—the contemplation of the forms of Siva and Visnu and other such Beings as may be adored by the Aspirant. In this case the Mind becomes fixed upon the Adored forms through right attachment to it and thereby acquires the capacity to be fixed upon other things also right up to Right Discernment.

Thus have the Embellishments been described. Among these those consisting in contemplation are to be employed at the option of the Aspirant. (There is no hard and fast rule as to which is to be employed first.)

Thus have been described Exercise and Dispassion, as being the means common to both kinds of Meditation—Concrete as well as

(6) Contem-
plation of the Adored
one.

Option of the as-
pirant with refer-
ence to the Contem-
plation of two Em-
bellishments

Abstract. The means to Practice in the shape of Embellishments,—have also been described.

In this (i.e., among the means common to both kinds of Meditation) there is a further sub-division:
 (1) Practice over the twenty-six principles consisting of the 'Cognisor,' the 'Cognition,' and the 'Cognised,' (2) the inferior kind of Dispassion, called *Vasīkara* (see above), are the means to Concrete Meditation. Of these, Dispassion is the direct cause of the 'inhibition' of the functions, whereas Practice is so only through one of the factors, viz., communion (*Samādhi*). As regards Abstract Meditation, on the other hand, the superior kind of Dispassion (see above) is its direct cause; the perfection of knowledge of the form of Dispassion alone leads to Abstract Meditation through the accomplishment of the Dispassion itself. It has been already explained that the superior kind of Dispassion, in its accomplished form, consists of the sense of 'enough' with reference to the Knowledge of Right Discernment also, which is of the nature of pain. Practice based on a concrete object is

The procedure leading from Exercise and Dispassion to the two kinds of Meditation.

a means to Abstract Meditation only through Right Discernment, not directly.

Thus far we have described the means to Meditation for the Aspirant of the first (Highest) Degree.

Next we describe the means to Meditation fitted to the aspirant of the second (middle) degree, such as the Ascetic and the like,—such means consisting in a high form of 'Yoga-Discipline'.

The most important of these is the Yoga-Discipline itself. Practice and Dispassion and the rest are to be employed only so far as one may be able to do it. The highest form of Yoga-Discipline consists in Austerity (*Tapas*), Study (*Śvādhyāya*), and Devotion to God (*Īśvara-praṇidhāna*). Of these Austerity consists in the habituating of one's body to the pairs of opposites like heat and cold, through penances prescribed in the *Sāstras*;—Study consists in the reading of treatises treating of Liberation and in the repetition (*Japa*) of the *Pranava* (Om), Devotion to God consists either in the surrendering of all one's important activities to the Highest Master, or

The secondary means of Meditation—Yoga Discipline, etc

in renouncing the reward of one's actions,—so says the author of the *Bhāṣya* (Vyāsa) The meaning of 'surrendering' (one's actions to God) has been explained in the *Sūtras* in such passages as the following —" What a man does, either knowingly or unknowingly, is done by God through His *Yoga-Māyā* (i.e., Illusion which He is able to manipulate by means of his Meditation), consequently, the firm belief that 'I am not the doer, all this is done by Brahman' is called 'Surrendering to Brahman' (*Brahmārpana*), by the sages acquainted with Truth " The 'surrendering' of the rewards of Actions also consists in thinking that 'God is the real enjoyer of the rewards of (my) actions' The presumption that God also has his experiences is gathered from such Texts as " Drinking of Truth, etc ", the text to the contrary that " Another (God) shines bright without eating " [*Bṛhadāraṇyako-parasad*, III] precludes from God only such direct experience as is preceded by Egoism The 'experiencing by God of the rewards of actions' consists in His being pleased when he makes the human selves undergo the experience of the rewards of their various

actions,—just as when one offers gifts to beggars, he is said to be the ‘enjoyer’ of the wealth thus given,—and certainly the experiences by God cannot consist of the direct experiences of the pleasures of heaven or the pains of hell, any such idea would be repugnant to all *Śruti* and *Smṛti* texts. Though God’s ‘experience of everlasting bliss’ is eternal, yet the fact of the manifestation of this pleasure on the award of pleasure to human beings leads to the mention of such pleasure following His Omnipotence being *produced*,—which however is only a figurative way of saying things—just as we speak of His desire to create (though, as a matter of fact, all His desires are eternal)

The discipline (described above) bears that name (*Yoga*) only in its secondary figurative application, on account of its being the means to the accomplishment of *Yoga* in the same way as the same name is given to Devotion and Knowledge

Like Meditation also the Yoga Discipline leads to the attenuation of disorders as is described in the aphorism It (*Yoga Discipline*) serves the purpose of accomplishing

Samādhi and also of attenuating the disorders" [*Yoga-Sūtra*, II, 2] Here the term 'Samādhi' stands for both kinds of *Yoga*, on the ground of their being no difference between the whole and its part. The two kinds of *Yoga* have been already described.

Next we proceed to describe the 'Attenuation of the Disorders' and their effects. These 'disorders' are five in number;—these being called 'disorders' because they are sources of pain and suffering. The five 'Disorders' are (1) Ignorance (*Avdyā*), (2) Egoism (*Āsmatā*), (3) Love (*Raga*), (4) Hate (*Dveṣa*), and (5) Yearning for Life (*Abhiniveśa*) [*Yoga-Sūtra*, II, 3]. Ignorance consists in cognising the non-eternal as the eternal, the impure as pure, pain as pleasure and non self as Self. Self-consciousness consists in the mistaken notion of the identity of Self and Non self, by themselves as well as through their properties (The difference of Egoism from Ignorance lies in the fact that) the latter leaves room for both difference and non-difference between Self and Non self (and does not involve identification). Love and Hate are too well-known (to require a definition here). *Yearning for Life* consists

in the fear of death, etc. Among these five, each preceding one is the cause of each succeeding one. Thus Ignorance being the root cause of all troubles has been called the 'field' (*Ksetra*); because it is only when Ignorance is there that the appearance of the others is possible; all the rest are destroyed when Ignorance is destroyed.

All these Disorders ruffle the mind, like bodily disease, and hence are impediments to Meditation also. The 'attenuating' of these lies in their being rendered incapable of obstructing Right Discernment (of Spirit from Non-Spirit). And this is the effect of Yoga-Discipline through 'seen' as well as 'unseen' forces. Yoga-Discipline serves to purify the mind; and this purification leading to the attenuating of *Adharma*, this 'attenuating' leads to the 'attenuating' of Ignorance and the rest which are the effects of the said *Adharma*. Further, Yoga-Discipline is not possible while Pride, Love and Hate are strong; or even if it could be somehow brought about, it would only be in an incomplete form. Consequently for its own accomplishment, Yoga-Discipline has to

bring about 'attenuation of disorders'. Thus Yoga also is to be understood to be the effect of Yoga-Discipline through 'seen' as well as 'unseen' forces,—the purification of the mind being the 'unseen Force' and the restraining of the mind by means of actions, the 'seen force'.

We now proceed to describe briefly the effects of the 'attenuation of disorders'—culminating in final Liberation—as explained in the Yoga-Sūtras. When the

Effects of the alleviation or weakening of the above Disorders.

'attenuation of disorders' has been brought about by means of Yoga-Discipline the flow of Right Discernment ceases to be impeded in its course by the Disorders and as such leads to the direct perception (of the object of discernment, viz., Supreme Spirit). And then Ignorance and the other Disorders, having their seeds almost entirely burnt by the fire of the perception of Discernment—called *Prasāṅkhyāna*,—are no more able to sprout up (into impurity of the mind and the other impediments to Meditation). This is the state of the 'Person liberated during life'. After this when all the rest of the 'operative residua' has been

exhausted, and the Mind has become absorbed (into the Spirit),—even those disorders that had almost been entirely burnt and had lain latent in their subtle forms now completely melt away. When all these Disorders have been extirpated, there is nothing to lead to the rebirth of the Spirit, which thereupon experiences no more pain—this is the state of Final Absolute Liberation

Objection: "The right view to take is that Knowledge *destroys* the latent Disorders also; why should you assume (an intervening process of) *burning* which is held to incapacitate the Disorders for further action?"

Reply: As a matter of fact, the *potency of the cause* consists in the *latency of the effect*: and without this latter, the cause has no existence, it is found in the case of Fire and such other things, that the capacity to burn persists only so long as the substance (Fire) is there. From this it follows that what Knowledge and the rest bring about is the burning of the productivity of only such 'Disorders,' 'Actions,' and 'Tendencies' as are still *latent*,—not of those that are past (and have already produced their effects).

the destruction of these latter follows from the destruction of the Mind itself, for the simple reason that the Property becomes destroyed by the destruction of the object to which the property belongs

We now proceed to describe the process by which Bondage follows from Ignorance and the other 'Disorders,' and how the cessation of these brings about Liberation. As a matter of fact, *Dharma* and *Adharma* result from Ignorance and the other Disorders, as declared in the following *Smṛti* text. If one has no notion of 'I' and has his *Buddhi* untainted, even though he may kill all these people, he himself is neither killed, nor bound" [*Bhagavad-Gītā*, XVIII, 17]. From *Dharma* and *Adharma* proceed all fruition (of actions and their residua) in the form of birth, life and experiences, these latter give rise to pleasure and pain, from which follows the 'bondage' of the Spirit, consisting in the experience of these (pleasure and pain). The 'experience' mentioned above among the fruits of actions, consists in the mind function assuming the form of sound and other objects of experience,—and in this lies the difference

(of this kind of 'experience' from that constituting the 'bondage' of the Spirit).

Objection: "The Disorders (Ignorance, etc.) constitute the cause of disagreeable pain, as well as, through *Dharma*, of agreeable pleasure in the shape of attainment of heaven and the like; why then should these Disorders be rooted out?"

Reply: The 'pleasures of heaven' also are to be considered as 'pain' by the wise, because they abound in pain and are conducive to further pain; as declared by the Sāṅkhya-Sūtras;—"Just as there is aversion for pain, so also there is no similar longing for pleasure." (*Sāṅkhya-Sūtra*, VI, 6), (because) "nowhere is anybody pleased" (*Ibid*, VI, 7); (since) "that (pleasure) also abounds in pain, (therefore) wise persons include that also in pain." (*Ibid.*, VI, 8.) This process of bondage through Ignorance is thus described in the *Kūrmapurāṇa*: "All such evils as Love, Hate, and the like have their source in Ignorance; from this also follows the evil in the form of Virtue and Vice—says the *Śruti*; and the birth of the body of all beings is due to this latter."

The process of bondage through the Disorders has been described.

Now we proceed to explain the process of Liberation through the suppression of the Disorders. Ignorance having been rooted out by the direct perception of the discrimination between the Self and the Non-Self, the other Disorders which are all based upon Ignorance also become destroyed. And thus the cause having ceased to exist, the effects in the shape of *Dharma* and *Adharma* cease to be produced; the *karmic residua* whose fruition has not yet commenced cease to bring about their effects, on account of the extirpation of their auxiliaries in the shape of the Disorders; the *karmic residua* whose fruition has already commenced are destroyed by the experiencing (i.e., only when their effects have been experienced by the Agent);—and, finally, the ‘operative residua’ having thus become exhausted, the Body dies and there is nothing left which could lead to Rebirth; it is this ‘extirpation’ of ‘pain’ that is Liberation.

Just as the name Medical Science is given to its four constituent parts, Disease, Diagnosis, Cure and Medication, so *Sāṅkhya Yoga* etc, (called the Science of Liberation) treat of (1) 'what is to be extirpated,' (2) the 'source of what is to be extirpated,' (3) the process of extirpation, and (4) the means of extirpation. Here 'what is to be extirpated' is Pain, the source of what is to be extirpated is Ignorance, 'extirpation' is the absolute removal of pain, and the means thereof is the direct perception of Discriminative Wisdom. The qualifying term 'group' has to be added to each of these in order to include all accessories.

Objection "The Spirit in its very nature being always without pain how can the extirpation of pain be said to be its aim?"

Reply This objection has no force because the *Sāṅkhya* and other philosophies declare the 'extirpation of pain' to be the aim of the Spirit on the ground of the relation of ownership (hence of attachment) that the Spirit bears to the objects of experience. Though experience being of the nature of perception (and hence residing in the Spirit which is

everlasting) is, by itself, eternal, yet like the space in the jar, (which partakes of the character of its container, the jar, though by itself Space is eternal), the *experience of pain* is impermanent (since pain is so), and as such it is but proper that its extirpation should be the aim of the Spirit, because the experiencing of pain is nothing more than the form of Consciousness as characterised by the reflection of pain

In this connection, the *Sūtra* and the *Bhāṣya* have described 'Birth' consisting in the connection of the *cognising* Spirit with the *cognised* object, as the reason for *Ignorance* being the source of 'what is to be extirpated,'—and have described in detail the character of the *Spirit (Purusa)* as the *cognisor* and *Primordial Matter (Prakṛti)* as the *cognised*. We have also done the same both in the *Yoga-Vārttika* and in the *Bhāṣya* on the *Sāṅkhya Sūtras*. In our *Sāṅkhya-treatise*, the *Sāṅkhyasāra*, we have discussed at length the character of Spirit as well as of *Primordial Matter*, consequently we desist from treating of the same subject here, for fear of being unnecessarily prolix.

Thus ends the exposition of the Means to Meditation for the Aspirants of the Middle Degree; and in connection therewith we have also had an explanation of the fact of Yoga-Discipline being the means of Liberation, through the 'attenuating' of the Disorders.

We now proceed to describe the means of Meditation for those aspirants of the Lower (Third) order that belong to the class of Householder and the like.

The eight means of Meditation, fitted for second rate aspirants.

And in as much as such means are also the means of knowledge as described above, the *Sūtra* and the *Bhāṣya* have described them in the same manner as the means to Right Discernment. These are: (1) Restraints (*Yama*), (2) Obligation (*Niyama*), (3) Posture (*Āsana*), (4) Regulation of Breath (*Prāṇayāma*), (5) Abstraction (*Pratyāhāra*), (6) Concentration (*Dhāraṇā*), (7) Contemplation (*Dhyāna*), and (8) Meditation (*Samādhi*). (*Yoga-Sūtra*, II, 29.) These are the eight 'limbs' of *Yoga*. The Aspirant if the Lowest Degree should have recourse to the practice of Concentration, Contemplation and Meditation, as also to the entire Yoga-Discipline consisting of Restraints,

Obligations, Posture, Breath-Regulation and Abstraction, in the order that they are mentioned above, and with this end in view, all of them have been prescribed collectively as suited to the Aspirant of the Lowest Degree

Of these the practice of
 (1) & (2) Restraint (Yama) and Obligation (Nyama) defined
 Restraint and Obligation,
 Posture, Breath-Regulation
 and Abstraction only are

called 'Karma-yoga' (Disciplinary Yoga) For aspirants of the Highest and Middle degrees, on the other hand, what have been already prescribed before are 'Pure Knowledge' and 'Discipline along with Knowledge' For this view—that recourse may be had to Knowledge and Action (Discipline) either severally or collectively—the authority is supplied by the following passage from the *Viṣṇu-Purāṇa* "Sanaka, Sanandana and the rest are endowed with the contemplation of Brahman, others, the 'Deities and other movable and immovable beings, are endowed with the contemplation of Action alone, and (lastly) *Hiranyagarbha* and the rest are endowed with that of both Action and Brahman'.

Restraints and Obligations have been explained in detail in the *Sūtra* and the *Bhāṣya*. We reproduce here the explanation given in the *Iṣvara-Gītā*; (A) "Harmlessness, Truthfulness, Non-theft, Continence and Non-Covetousness" briefly constitute Restraint and bring about the purification of men's minds. The Great Sages describe 'Harmlessness' as consisting in *not giving pain*—either by act, thought, or speech—to any living being at any time. There is no virtue higher than Harmlessness; no happiness higher than Harmlessness. But injury or harm inflicted in the way prescribed in the Scriptures has been described as 'Harmlessness' (not involving any sin). One can attain everything by means of Truth; and everything subsists in Truth and the Brahmanas have defined Truth as 'speaking and acting in strict accordance with facts'. Forcible as well as stealthy carrying away of others' property is Theft,—the abstinence from which is Non-theft, which leads to *Dharma*. Continence is said to be the abstinence from sexual intercourse—either by act, thought or speech—with all living beings and at all times. The spontaneous non-acceptance of 'gifts'

(from others) even in times of calamity is called Non-covetousness;—and this should be observed with all due care. (B) The Obligations briefly are these: Penance, Study, Contentment, Cleanliness and the Adoration of God; these bring about the accomplishment of Meditation. Highest Penance is said to consist in mortifying one's body by means of fasting and such penances as the *Parāka*, the *Candārūyana* and the like. The learned have defined Study as purifying the mind and consisting in the repetition of the Vedānta Texts, the *Sātarudriya* (the 16th chapter of the *Yajurveda*, beginning with *Namas te rudra manyave*), and the *Praṇava* (Om). There are three kinds of Study—(1) Vocal, (2) Quiet, and (3) Mental. Of these the (3) is higher than the (2) which is higher than the (1); so say the expounders of the meaning of the Vedas. *Vocal* Study is that in which other persons hearing the words clearly catch the sense. The *Quiet* Study is that in which there is only a slight tremor of the lips and hence others cannot catch the words;—this is a thousandfold more effective than the Vocal. The *Mental* Study consists in the process in which the Agent only surveys in his Mind the

subject to be learnt, with due consideration of the relation of words and letters, without any external movement. The sages have defined Contentment as a sign of happiness, consisting in the sense of satisfaction at whatever comes to the Agent in the ordinary course (without any special attempt on his own part). Cleanliness, O Brahmanas, has been declared to be of two kinds—External and Internal; the former is brought about by the use of clay and water, and the latter² consists in the purity of the mind. Lastly 'Adoration of God' consists in firm devotion to Siva through the functions of Word, Mind and Body in the form of Prayer, Reflection and Worship¹ respectively."

In the above passage we have met with the declaration that injury inflicted in accordance with the scriptures is 'Harmlessness' (it does not incur the sin of killing). But the injury therein meant is that which is necessarily inflicted upon living things in the course of the cleaning of the Body—rinsing of the mouth and the like,—as well as those that are necessary to the house-holder (e.g., the slaughter of wild beasts such as the tiger, etc.)

The author of the *Bhāṣya* has declared that abstinence from slaughter in sacrifices is one of the 'great penances' — 'Devotion to God' — which is said by the author of the *Bhāṣya* to consist in the surrendering of all one's actions to the Lord — includes also the worship, etc., mentioned in the passage just quoted from the *Īsvara-Gītā*

Of the two — Restraint and Obligation, — Restraint consisting in mere desisting (from certain acts, and hence being negative in character), is likely to be free from the limitations of time and space, and as such the author of the *Sūtras* has called it the 'Great Penance'. The Obligations, on the other hand, consist in engaging (in certain acts, and hence being positive in their character), are, as such, conditioned by time and space, and hence there is no such subdivision of it as 'Great Penance'.

Thus have Restraint and Obligation been described

Next we describe Posture (*Āsana*) The particular positions of all living
 (3) Posture
 (*Āsana*) beings form so many 'postures'. Of these, three are the most important,

as mentioned in the *Iṣvara-Gītā*: "The principal postures are the *Svastika*, the *Padma*, and the *Ardha*;—these are the most important of all postures. O Brāhmaṇas, when one places the soles of his two feet upon his two thighs—it forms the *Padmāsana*, the best of postures. O best of men, when one places one foot only upon the other thigh—it forms the *Ardhāsana*, an excellent posture for Meditation. Placing the soles of the feet between the thigh and knee we have the *Svastikāsana*." We do not enter into the details of Postures, because our subject-matter is *Rāja-Yoga* (in which Postures occupy only a secondary position) For a full treatment of all forms of Postures and the purification of the veins and arteries, one should refer to works on *Hatha-Yoga*.

Posture has been described. We now

(4) Regulation of
breath (Prāṇa-
yama) Its differ-
ent kinds.

proceed to describe the Regulation of Breath (*Prāṇāyama*); it is threefold: (1) *Recaka*, Exhalation, (2) *Pūraka*, Inhalation, and (3) *Kumbhaka*, Holding. Pure or Absolute *Kumbhaka* is the fourth, says the *Naradiya* (the *Bṛhannaradiya Purāṇa*): "By the learned the Regulation of Breath is said to be

of four kinds: (1) *Recaka*, (2) *Pūraka*, (3) *Kumbhaka*, and (4) *Sūnyaka*. In the animal body the artery to the right (of the Spinal cord) is called *Pīṅgala*;—this has the Sun for its (supervising) deity and is said to be the birth-place of the *Pitrs* [*Pitṛyoni*]; the artery to the left is called *Idā*;—it has the Moon for its deity, and is said to be the birth-place of the Deities (*Devayoni*). Listen please to my teachings. Between these two is the *Susumnā*;—it is a very subtle artery, (its functions are) profoundly esoteric, and it has Brahman for its deity. One ought to exhale the air through the left (*Idā*);—and on account of this exhalation this process is called Exhalation (*Recaka*). The aspirant is to fill his lungs with air by means of the right (*Pīṅgala*);—and this process is called Inhalation (*Pūraka*). When the Aspirant inhales the air and holding it in (his lungs), sits like a jar full of water—the process is called Holding (*Kumbhaka*). When he neither exhales the air (in him) nor inhales the outer—this mental process is called the *Sūnyaka* form of Breath-Regulation." We read in *Yājñavalkya* and others as follows:

" Regulation of Breath is divided into three kinds (1) the lowest—*Puraka*, (2) the medium—*Kumbhaka* and (3) the highest—*Recaka*. The lowest measures twelve 'units', the medium twenty-four, and the highest, thirty-six, thus has the difference of measures among the three been laid down by those acquainted with the subject' Here in *Yajñavalkya*, we find the different kinds of Breath Regulation mentioned in the order (1) *Puraka*, (2) *Kumbhaka*, and (3) *Recaka*, whereas in the *Nāradya*-text quoted above, we have them in the order (1) *Recaka* (2) *Puraka* and (3) *Kumbhaka*. The two are to be regarded as optional alternatives. But the latter is only a fanciful order.

With regard to the above four kinds of Regulation of Breath the author of the aphorisms adds the following particulars. When in the beginning, the three processes (*Puraka*, etc.) are practised together, they become conditioned by place, time and number, and then come to be called 'Long' or 'Short' (*Yoga Sutra*, II, 20). The 'place' of exhalation lies within twelve inches (*angulas*) of the tip of the nose, this is to be ascertained through

a piece of reed or cotton. The 'place' of inhalation ranges from the head down to the soles of the feet; this is to be ascertained through a sensation similar to the touch of an ant. The 'place' of *Kumbhaka* consists of the external and internal places of both exhalation and inhalation taken together; because the functions of the breath are capable of being held up at both these 'places'; and this is to be ascertained through the absence of the two indicatives noted above (in connection with exhalation and inhalation). Thus we have explained the Regulation of Breath as specialised by *place*. To explain that specialised by *time*: This consists in such well-recognised specifications of time as— 'Exhalation is to be practised for so many moments, the Inhalation for so many, and the Holding for so many'. Thirdly, the Regulation of Breath is specialised by *number* when the three kinds of Breath-Regulation are specialised by the number of 'units' of time (moments) beginning with twelve (see the passage from *Yājñavalkya* quoted above). The specification of the three kinds of Breath-Regulation by all the three—place, time and

number—is only optional, and they are not to be understood as to be practised collectively, for in many *Smṛtis* we meet with passages where the only specification mentioned with reference to the Regulation of Breath, is that of *time*. When, in due course of Practice, the Regulation of Breath named 'Holding,' lasting for months and years together and in many places, subsists without the exhalation and Inhalation conditioned by place, time and number—then that Holding is called *Absolute* and *Pure*, the fourth form of 'Regulation of Breath'. Such powers as that of roaming about in space follow this last form of *Prāṇāyāma*, as has been declared in the *Vasistha Samhitā*. "When after giving up Inhalation and Exhalation, one holds his Breath with ease, it is Absolute *Kumbhaka*. One may practise this Holding either by itself or together (with Inhalation and Exhalation). The latter course should be adopted so long as the Absolute Holding is not attained, when absolute Holding has been attained, without Inhalation and Exhalation, then there is nothing in the three worlds unattainable for the Aspirant."

The 'unit of measure' with reference to the Regulation of Breath has been thus described in the *Mārkaṇḍeya Purāṇa*: "One unit (*mātrā*) consists of the time taken by the rise and fall of the eyelid, or in a single clap of the hands, or in the uttering of a short letter; for the measuring of the Regulation of Breath, twelve such 'units' have been prescribed." 'Twelve units' is the time twelve times that defined as the 'unit'. Only "twelve units" have been here mentioned, because that is the duration common to all the three states of Breath-Regulation. According to the *Vasistha-Saṃhitā* however the Inhalation should last for sixteen units, Exhalation, thirty-two and Holding sixty-four units. (In order to reconcile both we say that) both may be accepted as being respectively the primary and the secondary methods (of practice).

A further detail with regard to the Regulation of Breath has been mentioned in the *Nāradiya* and other *Purāṇas*: "Regulation of Breath is *pregnant* and *non-pregnant*; of

The measure of time with regard to the different parts of Prāṇayama

Division of Prāṇayama into pregnant and non-pregnant.

these the former is the higher of the two. Regulation of Breath without the repetition of sacred Mantras and Contemplation is called *non-pregnant*; and that which is accompanied by both of these is *pregnant*." The Mantra for repetition is thus laid down in the *Īsvara-Gīta*: "When the Aspirant holding his breath, thrice repeats the Gayatrī together with the seven *Vyāhrtis* (in the beginning), the *Sīras* (at the end) and the *Prāṇava* (one at both ends of it), this is what is called the *Regulation of Breath*." Yogi Yajñavalkya, on the other hand, declares thus: "The Upward Breath and the Downward Breath having been restrained, Regulation of Breath is to be practised by means of the *Prāṇava*, with due regard to the unit of measure." (See above.)

This, the repetition of the *Prāṇava* alone, is meant for the highest class of ascetics (the Paramahansaas). It has been declared in the *Smṛtis* that (ordinarily) contemplation is to be practised, through the Inhalation and other stages of Breath-Regulation, at one's navel, heart and forehead, with reference to the forms of *Brahmā*, *Viṣṇu* and *Śiva* respectively. For the highest Ascetic (the

Paramahansa) however, the only object of Contemplation has been declared to be Brahman. "The self-controlled Renunciate is to contemplate upon the Supreme Brahman, by means of the *Pranava*" say the Smritis

Thus has been described the Regulation of Breath

We next proceed to describe Abstraction
(*Pratyāhara*) Says the *Nārā-*
(5) Abstraction *diya-Purāṇa* "O best of
(*Pratyāhara*) sages, when the Aspirant with-
draws the senses attached to their several
objects and holds them in check,—that process
is called Abstraction (*Pratyāhara*) One who
has recourse to contemplation—without having
controlled the senses—know him to be deluded,
his contemplation can never succeed" The
'holding of the senses in check' consists in
bringing them under one's own control, i.e.,
making them follow one's own wish Thus
Abstraction has been described

All the five factors of Yoga beginning
with Restraint (*Yama*) and
ending with Abstraction
(*Pratyāhara*), i.e., Restraint,
Obligation, Posture, Breath-Regulation and

The reference of
the preceding five
to the body chiefly

Abstraction—constitute the controlling of the body, the breath and the senses. We have now got to treat of the more important factors of it—the three beginning with Concentration (*Dhāraṇā*), all which consist in the controlling of the Mind

Of these we first describe Concentration (*Dhāraṇā*). The fixing of the Mind to a particular spot is called 'Concentration' (*Dhāraṇā*)

(6) Concentration
(*Dhāraṇā*)

That is to say, it consists in the fixing of the Mind on the spot where the object of Concentration is to be thought of. These 'spots' have been specified in the *Īśvara-Gītā* "In the lotus of the heart, or in the navel, or on the head, or on the top of a hill,—the fixing of the Mind on such spots constitutes 'Concentration' (*Dhāraṇā*)"

Question "We can understand the specification of the spot in the

Question Can there be specification of places with regard to an immaterial object such as discriminative knowledge

case of the Meditation of such objects as Images and the like, how can any specification be possible with regard to the Meditation of Discrimination between Spirit and the Attributes,—or in that

f the mind in the form of the object of Meditation,—this continuity being uninterrupted by the intrusion of any other function,—this is what constitutes 'Contemplation' (*Dhyāna*); e.g., the Contemplation of the Four-armed (*Vaṣṇu*) and others in the lotus of the heart, the Contemplation in the Buddha-function of Consciousness (*Caityanya*, the form of Spirit) as discerned from Buddha, or the Contemplation of God in the *Kāraṇopādhi* ('Causal Concomitant, Primordial Matter'). The same has been declared thus in the *Isvara-Gītā*: "The continuous flow of the Functions of the Buddha, based upon Concentration on a particular spot, and untouched by any other functions, is called *Contemplation* by the learned."

The specification of the time taken by Contemplation and Communion (*Dhyāna* and *Samādhi*) has already been described (See above)

Contemplation has been described. We next proceed to describe Communion (*Samādhi*). When under the influence of the *Contemplated Object*, the Contemplation (above described) becomes free from all separate notions of

(8) *Samādhi*

'Contemplation' 'Contemplated' and 'Contemplator,' and continues to subsist entirely in the form of the contemplated object,—we have what is called 'Communion' (*Samādhi*). The specification of time has already been mentioned (*See above.*) There is one more difference between this (Communion) and Contemplation. Contemplation is broken up when the senses (of the Aspirant) happen to come into contact with such objects as are very attractive to him; but not so Communion: as says the *Smyti*: "Thea (in the state of Communion) the Aspirant having his mind fixed on Spirit is not conscious of any external or internal objects: just as the arrow-maker, having his mind engrossed in the arrow, knew not the king passing by his side." In the above definition of Communion the inhibition of other functions does not come in as a qualification; because Inhibition being the principal factor (in Communion) it can be regarded only as an indicative feature. In as much as the 'inhibition' appearing at this time leads to the direct perception of the contemplated object,—the said 'Communion' becomes the final stage of Concrete Meditation.

Reasons for declaring 'Suppression of functions of the mind to be the chief factor in Meditation

Objection: "If (as you say) Concrete Meditation consists only in the inhibition or suppression of functions at the time of Communion, then what is there that marks out the said suppression as the principal of which the others are mere constituent factors?

Reply This reminds us of what we have already explained above. As a matter of fact, the Mind itself is capable of apprehending all objects, being as it is, all-pervading, and of the nature of illumination, like a mirror,—and yet on account of the defects due to the influence of other objects, there is no direct perception of the desired object, even though it is pondered over. Hence what serves as the direct cause leading to the direct perception of the contemplated object is the suppression of the 'functions' relating to the other objects, as it is this suppression that constitutes the absence of *impediments* (which is essential for success). In this case Communion also comes in only as a secondary factor, because with regard to the direct perception of the contemplated object, it serves as the cause

only, through the said suppression of foreign functions (and not by itself).

Thus have been described the three factors of Yoga beginning with Concentration (i.e., Concentration, Contemplation and Communion). These three when directed towards a single object constitute what is called 'Discipline' *Samyama*. This 'Discipline' should be applied to all Stages of Yoga beginning with gross objects, and culminating in the Spirit rightly discerned (from other Principles),—as declared by the *Sūtra*: 'It is to be applied to the Stages' (*Yoga-Sūtra*, III, 6); and also by the *Smṛti*: "One ought to slowly carry the Mind to subtle objects after having controlled it in relation to gross ones." This however is only the general rule as has already been remarked before; in special cases, it is found that through the Grace of God, or through the favour of the Spiritual Teacher, an Aspirant to Liberation, at the very outset, finds his Mind capable of being fixed upon the subtler stages; so that in such cases the Aspirant should not waste time in traversing over the previous grosser steps; because the attainment of the higher stages, which is the sole end of the earlier stages

has been already accomplished by other means (Grace of God, etc) This has been thus declared in the *Smṛtis*—"One ought to be intent on that one essential knowledge which accomplishes one's purpose, the multifariousness of knowledge is what impedes the progress of Meditation, One who, thirsting for knowledge, moves from object to object, can never attain to the (real) object of knowledge even in a thousand time cycles"

For this reason we are going to describe here, for the benefit of aspirants of the higher degree, that process of 'Discipline' which relates to the Supreme Self only. As for the processes of 'Discipline' relating to the discernment of the Spirit from the Attributes, these we shall describe only as subsidiary to the said higher 'Discipline'. As regards the 'Discipline' relating to the Supreme Self, we are setting it forth as described in the *Nārāḍīya-Haribhaktisūdhodaya*. Says Nārada "(1) O best of Brāhmanas, after having discoursed in detail on the comprehension of pure Consciousness, I am now going to describe *Rāja-Yoga*, which please listen to (carefully) (2) The Spirit is to be known as apart from Primordial

Matter by Aspirants to Liberation, with the help of Vedānta-texts, through association with good people, through the favour of the Spiritual Teacher and through one's own exertion (3) Thus having firmly apprehended the Self, the Aspirant should renounce all attachment, as attachment to other things is the pronounced enemy of one seeking the One without a Second. (4) The aspirant, comfortably seated in seclusion, patient, pure, alert and composed, should exert himself to perceive the Self apart from Illusion (*Māya*) as described in the Upaniṣads. (5) The Yogin ought to turn inward the senses going outward (to the objects), having entirely closed their outward path; just as Arjuna did in regard to a whole host of arrows. (6) Having reduced the senses to their proper position, he should gradually install the Mind in its peace within, like the king whose army has been turned back. (7) When the mind has been installed within, the senses do not move, just as the clouds become motionless on the disappearance of the propelling wind (8) Then he ought to fix his Mind on the Self—of the nature of pure Consciousness—

which is the propeller of, and distinct from, the Body, the I-principle and the Thinking Faculty (*Buddhi*) (9) He should join his own pure Self, which wrongly regards itself as the *doer* and the *enjoyer*, to Viṣṇu, the Universal Self—pure Consciousness and Bliss (10) The Human Self (*Jivātman*), hitherto deceived by the sense of separation, becomes now, on the accomplishment of Meditation, merged in the Brahman (Supreme Self) —just as hail dissolves into water, and the flame into fire (11) O Brāhmanas this merging of the Human and the Supreme Selves is called *Yoga* (union), —the highest of the high, the essence of all the Upaniṣads, to be kept secret by the sages (12) One should have one's Self thus merged into Brahman, of the essence of Absolute Consciousness having the 'external' and 'internal' all absorbed within the Universal Self (13) In due order the *Yogin* knowing his Self, should first of all resolve the grosser factors of the universe into the Supreme Self, and then gradually he should resolve these into the subtler factors thereof (14) Having his Self thus constantly merged (in the Supreme) the aspirant becomes one with

Viṣṇu; because a mountain of salt cannot dissolve into water at one pinch (but only in due course of time). (15) Even when out of the trance due to the said Communion, he ought to look upon the whole universe as Viṣṇu; and being devoid of selfishness and egotism, he will have the process of birth and re-birth slackened. (16) After one has his Buddhi resolved into the Supreme Spirit by constant practice, all his conscious action forthwith ceases spontaneously. (17) After this his action should be only such as comes by habit, and he shall not do any act either temporal or religious: Thus when he becomes free from all *Dharma* and *Adharma*, he becomes the Universal Self, and is called the *Jivanmukta* (Liberated While Living). (18) On the decease of his body, he becomes omnipresent and is born no more. Thus have I explained to you the process of Liberation by means of the Meditation of Non-duality."

We are going to explain the more difficult portions of the above passage.

(2) In the beginning one is to ascertain from the Upanisads the general character of Self and Non-Self.—

Explanatory annotations on the above quotations

i.e., the Spirit as discerned from Nature and its Emanations. (3) Having, through the above means, firmly realised the Self, and having ascertained it by means of *Srovana* (Listening) and *Manana* (Contemplation), one ought to renounce all attachment, for the purpose of acquiring the direct perception of the Self; by means of Meditation he should have recourse to the life of the 'Renunciate'; 'The accomplishment of non-duality' going to be described later on, is the attainment of the second direct perception (of Self) or the attainment of Absolute Isolation. (4) He next lays down what is to be done after renunciation: "Described in the Upaniṣads,"—i.e., learnt from them. "Apart from *Māyā*,"—i.e., Discerned from Nature; or "*Māyā*" may stand for the Human Self; because the object of knowledge being the Supreme Self, the Human Self too is only a mask over it, and consequently the term *Māyā* (Illusion) can be rightly applied to it. (5) The method of the attempt is next described. *Parāṅ* = outward. "The road other than the inward,"—i.e., the outer road. This text lays down Abstraction (*Pratyāhāra*). The external factors of Meditation—from Restraint

(*Yama*) to the Regulation of Breath (*Prāṇāyāma*)—are not mentioned here, because being only external, they are not essential. Or we may explain the former half of (4) as briefly referring to the first four factors of Meditation (8) and (9)—Having explained Abstraction the process of Discipline (*Samyama*) is next explained by these two couplets. The first mentions Concentration (*Dharaṇā*) consisting in the fixing of the Mind on the Human Self which is the locus of the Inner Ruler, the Supreme Self, and the second couplet briefly lays down Contemplation and Communion. The meaning of this latter couplet is this: One is to merge the Human Self—which 'wrongly' or 'needlessly' conceives itself to be the doer of acts and enjoyer of the results—which is yet *pure* on account of its being devoid of limitations—into the unconditioned Supreme Self—the Self ensouling all entities from the Physical Body up to the Human Self. That is to say, one is to contemplate on the Supreme Spirit wherein all Human Selves have become merged. (10) In order to explain the cognisability of the Self above referred to, the next couplet shows

by an example that the said 'merging' is the one reality. The idea of the Human Self being apart from the Supreme Self is due only to Illusion; because such differentiation is conditional (not real) and as such is capable of holding for a very short time only, and consequently, like the Products of Matter, has only a nominal existence. In reality, however, when the Human Self becomes equipped with Yoga, it becomes merged into Brahman like hail into water, as that is of its essence, "*Tanmaya*"—that is—'effect'. The rest is clear.

Thus we have described the eight factors of Meditation. With regard to these being the factors (of Yoga) the Aphorism has mentioned a peculiar fact.

Closer relation of Meditation with the last three means of Yoga—Dharana, Dhyana, Samadhi

The last three of these, Concentration, Contemplation and Communion are more closely allied to Concrete Meditation than the first five; because these five tend only to the purification of the *body*, the life-breath, and the senses; whereas the three tend to the *Purification of the Mind* and is the very basis of Yoga. And further, even in the absence of the first

five, Yoga becomes possible, (specially) through the previous accomplishment of these five during previous lives; whereas Concentration, Contemplation and Communion are such factors of Yoga as make it possible, only when they appear along with it; hence without these (practised during the present life) Yoga is not possible. It is for this reason that Abstract Meditation, being free from even these three, is said to be without a substratum (*Nirālambana*); because we have already explained that Abstract Meditation of the *Bhava-pratyaya* class (see above) is only for those particular Deities whose innate Knowledge and Dispassion have been brought about by Concentration, Contemplation and Communion practised in their previous lives.

Thus ends the Second Section of the *Yoga-sāra-Saṅgraha* in which have been described the Factors of Meditation.

SECTION III

OF THE 'POWERS' OR 'PERFECTIONS'

NEXT we have to describe the Powers resulting from Discipline (*Samyama*).

Reasons for the treatment of perfections.

And our motive in doing so is as follows: (1) (For those desiring the powers), the allaying of all these desires, which are impediments to knowledge and other desirable things, (2) the ascertaining of the accomplishment of the various Disciplines, and (3) the raising in the hearts of Aspirants to Liberation feelings of disgust with regard to these (Powers). This latter fact is borne out by the following aphorism, which embodies the doctrine acknowledged by all systems: "From indifference even to this (Power), on the destruction of the seed of evils, (follows) Isolation (*Kaivalya*)."
[*Yoga-Sûtra*, III, 50.]

As the objects over which the Disciplines are practised are endless in number, the Powers resulting from the Disciplines are also endless in number. Of these, however, only a few have been described in the *Sūtra* and the *Bhāṣya*. For fear of making this treatise very lengthy, we touch upon only the most important of the Powers, making a selection from even the few mentioned in the *Sūtra* and the *Bhāṣya*. Thus what we are going to describe as Powers resulting from 'Disciplines' are only those in the form of the

(1) The perception of the objects of *Samyama*

direct perception of the objects of Discipline. Because the idea that the Disciplines are con-

ducive to the direct perception of these same objects is already obtained in a general way from the following *Sūtra*—"To one whose functions have been suppressed, there comes concentration and consubstantiation in (matters relating to) the perceiver, the perception and the perceived,—as in a transparent gem" [*Yoga-Sūtra*, I, 41]; and further because the knowledge of things other than those to which the Disciplines relate has been declared as resulting from those Disciplines: "From the

Discipline bearing upon the Sun, there follows the Knowledge of the Universe." [*Yoga-Sūtra*, III, 26.] As a matter of fact, however, it must be understood that it is only the knowledge of other objects that is mentioned here as the Power arising from Discipline which culminates in the direct perception of its own specific object. When the Discipline bearing upon one thing brings about the knowledge of certain other things, it is only through the force of faculties born of Meditation;—just as a particular sacrifice (which consists in offering certain substances to certain deities) leads to the attainment of a particular form of Heaven

At the outset we describe those two Disciplines which lead to the direct perception of the Self, as this is by far the most important of all. Says the aphorism: "*Experience* consists in the undifferentiated conception of the Matter and the Spirit, which are totally distinct (from one another); the knowledge of the Spirits proceeds from the Discipline bearing upon one's own object as distinct from what is foreign to it." [*Yoga-Sūtra*, III, 35.]

Samyamas lead
ing to spiritual per-
ception

This aphorism defines 'experience' because one ought to practise Discipline with regard to the knowledge of the Spirit as discerned from the knowledge of the Buddhi in the course of experience. The meaning of the *Sūtra* is as follows: The Matter (*Sattva*) is the limitation common to the cause and the effect; —the Spirit (*Puruṣa*) is the spectator in (a Universe) made up of Matter, and this (Name) is common to the Human as well as to the Supreme Selves; even in the face of this glaring difference between the two,—being as they are, quite distinct, like light and darkness, and having contrary properties,—there arises, from mutual reflection of the two, a certain 'undifferentiated conception' (mixed notion of the two) consisting either in the non-apprehension of the difference between the two (Spirit and Matter), or in the notion of identity between the two,—i.e., the wrong notion of identity involved in the notion that 'knowledge' consists in the function in the form of Sound and other objects of sense, this notion of identity resembling the one that there is between Fire and Iron in a piece of red-hot Iron;—this undifferentiated

conception is what constitutes 'experience' in the primary sense. Says the *Bhāṣya*: "Experience consists in the comprehension of the desirable and undesirable forms and Attributes, not properly discerned." The said two conceptions are naturally given to acting conjointly. On the one hand, there is the conception of Matter forming a Limitation, in the form of sound, etc., which are 'foreign objects'; and on the other, there is the conception of the Spirit with regard to its own object in the form of Knowledge; and from the Discipline bearing upon this latter, culminating in the direct perception of the difference between the two (Matter and Spirit), —proceeds the Knowledge of the Spirit;—i.e., there arises the direct perception of the Self through the cognition of such properties thereof as Unchangeability, Omnipresence, Eternality, Purity and Freedom (or Absoluteness). That is to say, the Aspirant becomes conscious of the difference of the Spirit from all phenomenal existence. In the *Sūtra* we have the epithets "for one's own object," (*Svārtha*) and "for the foreign object" (*Parārtha*) simply to indicate the ground of difference between the

two conceptions. *Parārtha* 'Foreign object' is that which brings about the experience and liberation of every one else save the Aspirant himself; whereas *Svārtha*, 'one's own object,' is that which accomplishes his own experience and Liberation. 'Experience' here stands only for the apprehension of things.

Objection: "As a matter of fact, the 'conception relating to the Spirit' is only a form of the Spirit itself; how then can the 'Knowledge of Spirit' be the result of 'Discipline' culminating in the direct perception thereof? (Such Knowledge being, included in the 'conception relating to the Spirit') it would have been already accomplished (together with the conception spoken of)."

Reply: Not so; (your objection does not hold): because just as the space limited by the Jar is different from space in its real form, so the direct perception of Absolute Consciousness as apart from all phenomenal existence,—which constitutes a perfection (*Siddhi*) in itself—is different from that of a portion thereof, which is limited by the functioning of words and such objects—as apart from the function itself.

There is no other means of the direct perception of the Spirit save the 'Discipline' just described.

No other means of spiritual perception.

Consequently, all aspirants to Spiritual Knowledge should practise this very 'Discipline' ignoring all other methods which only lead to the acquisition of the powers, *Animan* and the rest (to be described later on);—and this is the esoteric doctrine which is borne out by our own experience, and also countenanced by the Sāṅkhya as well as the Yoga systems. During the

practice of the 'Discipline,' there come about also other powers named (a) *Pratibha*, (b) *Sravana*, (c) *Vedana*, (d) *Adarga*, (e) *Āsvāda*, (f) *Vāta*, which are indicative of the Knowledge of the Spirit. (a) *Pratibhā* (intuition) consists in the capacity to quickly apprehend even without any visible means, things, that are hidden or remote or past or future or subtle and so forth; and the knowledge due to this capacity is the *Pratibha* (Intuitive), which is a 'power' (or perfection) of the Mind. (b) similarly the capacity to hear remote sounds constitutes the power or perfection of the auditory

Other secondary Perfections attendant upon Samyama

organ called *Śrāvaṇa* (Auditory). (c) The capacity to touch remote and other like objects constitutes the perfection or power of the tactile organ, called *Vedana* (Cutaneous perception) (d) The capacity to see remote objects constitutes the perfection or power of the visual organ called *Adarsa* (Visual perception) (e) The capacity to taste remote objects constitutes the perfection or power of the sense of taste called *Asvada* (the Gustatory perfection). (f) The capacity to sense the smell of remote objects constitutes the perfection or power of the Olfactory Organ, called *Vāta* (Olfactory perception) These six perfections or powers of the six sense organs are impediments to that Communion which leads to spiritual perception, and yet the perfections or powers (*Siddhis*) are said to constitute the accomplishment of man's purpose, only from the view-point of the man who, through the enjoyment of sense-objects, has fallen from the state of Communion and has his mind perturbed and turned outwards towards the external world. Says the Aphorism: "These are impediments to Communion (but) perfections or powers in the active stage [*Yoga-Sūtra*, III, 37] For these

reasons Aspirants to Spiritual Knowledge should not seek after these powers; and even if they come to him unasked, they should be ignored.

Thus ends the explanation of the Discipline which leads to that perfection which consists of Spiritual Knowledge.

After this we have to describe the Powers brought about by 'Discipline' relating to the perceiver, the perception and the perceptible, which lead to the four kinds of Concrete Meditation accompanied by Argumentation, Deliberation, Joy and Self-Consciousness. In as much as, as a general rule, the Disciplines are accomplished in the order of—(1) the perceptible, (2) the perception, and (3) the perceiver,—we first of all describe the Discipline relating to the Perceptible. The 'Perceptible' are the Elemental substances; these again have five forms, on the basis of the idea of non-difference between the cause and the effect, and also between the object and its property. These five forms of the Elemental

Perfection resulting from Samyamas with regard to the perceiver (sense organ), the perception and the perceptible

(1) Perfections resulting from Samyama with regard to the perceptible.

substances are: (1) Gross (*Sthūla*), (2) 'Essence' (*Svarūpa*), (3) Subtile (*Sūkṣma*), (4) Immanent (*Anvaya*), and (5) 'Fruition' (*Arthavattu*). (1) The specific entities, Sound, Touch, Colour, Taste and Odour—as also Space, Wind, Fire, Water and Earth,—constitute the 'Gross' form of the Elemental Substances. (2) The genus in the shape of *Ākāśatva*, *Vāyutva* and the like constitute the 'essence' of the Elemental Substances. (3) The Rudimentary Elements of Sound and the rest (*Sabdādītanmātras*) constitute their 'subtle' form. (4) 'Immanent' (*Anvaya*) is what pervades; this is Primordial Matter; this Matter consisting of the three Attributes *Sattva*, *Rajas* and *Tamas* constitutes the form of the Elements called 'Immanent' (*Anvaya*). (5) And (lastly) the purpose of the Spirit—Experience and Liberation—relating to the Attributes constitutes their fifth form, 'Fruition' (*Arthavattu*). When with regard to the Elemental Substances constituted by these five forms, there is 'accomplished' Discipline culminating in the direct perception (of the object), there results through those same forms a Perfection consisting in the 'conquest of the elements';

says the *Sûtra*: "From Discipline relating to the Gross, the Essence, the Subtle, the Immanent and Fruition, (result) Conquest of the Elements." [*Yoga-Sûtra*, III, 44.] This 'conquest' lies in the fact of the elements being under the power of the Aspirant—that is, in their functioning in accordance with his wish. Though the 'I-principle' (*Ahaṅkāra*) and the 'Thinking Principle' (*Buddhi*) also are causes of the elements, and as such immanent within their 'forms' (according to the theory of the identity of cause and effect),—yet like the results of sacrifices, the idea 'of the accomplishment of these Disciplines is based entirely upon scriptural authority,—and no 'conquest' of these two, *Ahaṅkāra* and *Buddhi*, has been mentioned in the scriptures as following from 'Discipline' relating to these two;—it is in view of this fact that the Discipline relating to these two forms has not been mentioned in connection with the elements: though it is going to be mentioned in regard to the sense-organs.

From the 'Conquest of the Elements' proceeds the three-fold 'perfection' consisting in (A) Attenuation (*anāman*) and the rest,

(B) Bodily perfection, and (C) Non-obstruction by the properties of the Elemental Substances.

Of these (A) the eight 'perfections' or 'powers,' 'Attenuation' and the rest have been thus enumerated in the *Smṛtis*: (1) 'Attenuation' (*Anīman*), (2) 'Inflation of the Body' (*Mahīman*), (3) 'Levity' (*Laghīman*), (4) 'Attaining by the Senses' (*Prāpti*), (5) 'Irresistible Will' (*Prākāmya*), (6) 'Supremacy' (*Īśitā*) consisting in the application of one's power to (all objects) seen or heard of, (7) 'Independence' (*Vasitā*) consisting in Non-attachment to the Attributes, and (8) 'Fulfilment of Desires' (*Kāmāvasāyitā*). Of these (1) 'Attenuation,' consists in the power of reducing one's body, to the size of an atom; similarly (2) 'Inflation' consists in that of enlarging one's body to an enormous extent. (3) 'Levity' leads to the lightness of the heavy body to such an extent that, like a floss of cotton, it floats in the air. (4) 'Attaining by the Senses' consists in such power as that of touching the Moon by the fingertips even when standing on earth. (5) 'Irresistible Will' consists in unimpeded reach of the will over all

The eight perfections—*anīman*, *mahīman*, etc.

objects ever seen or heard of, such as water, etc., Heaven and the like. (6) 'Supremacy' consists in the power of making the operation of all elements and elemental substances in accordance with one's own will. (7) 'Independence' lies in the capacity of retarding the functioning of the elements and elemental substances, and of one's self not being subject to their influence. (8) The 'Fulfilment of Desires' is the eighth perfection,—e.g., the power to turn poison into nectar and vice versa, and the like. Thus have the eight Perfections—Attenuation, and the rest—been described.

(B) *Bodily Perfection* consists in beauty, freshness and toughness of the body.

(C) 'Non-obstruction by the Properties of Elements' consists in the fact of the properties of earth, etc., in the shape of solidity and the like, not offering any obstacle in the way of the Aspirant's body. That is to say, the earth does not obstruct the functioning of his body by solidity; and consequently the physical body of the Aspirant is able to go through the mountain, or live inside a piece of stone. Similarly water, by its fluidity does not wet

the body, the hot fire burns it not, the mobile wind does not move it, and lastly, even uncovering Space serves to cover his body, so that he becomes invisible even to persons possessing great occult powers

Thus the Perfections arising from Discipline relating to the *perceptible* have been described

We next describe the Perfections resulting from the Discipline relating to Perception (*Grahana*) Perception stands for that by means of which things are apprehended,—i.e., the eleven sense-organs These also have five forms,—on account of the identity of cause and effect and of that of the object and its properties These forms are (1) Perception (*Grahana*), (2) Essence (*Śvarupa*), (3) Egotism (*Asmitā*), (4) Immanence (*Anvaya*), (5) Fruition (*Ārthavattva*) Of these, 'Perception' consists in the functioning of the sense-organs (2) The sense organs themselves constitute the 'essence' (3) The 'I-principle' is Egotism, the Thinking Principle also is included under this (4) 'Immanence, as before, consists in Primordial Matter constituted

by the three Attributes. (5) Fruition is the same as before (i.e., as in the case of the *Grāhya-Samyama* explained above). When with regard to the sense-organs, each of which is an aggregate of the aforesaid five forms, there is, through these five forms, Discipline culminating in the Direct Perception (of the real character of such senses), then there results a perfection consisting in the 'Conquest of the Sense-organs'. Says the *Sūtra*: "From Discipline relating to Perception, Essence, Egotism, Immanence and Fruition, result 'Conquest of the Sense-organs'. [*Yoga-Sūtra*, III, 47.] From this conquest proceed the three further perfections: (1) 'Velocity as that of the Mind' (*Manojavitva*), (2) 'Unimpeded Action' (*Vikarābhāva*), and (3) the 'Conquest of Matter' (*Pradhānajayitva*). Of these the 'Velocity like the Mind' consists in the acquiring of exceptional mobility of the body: it is by means of this faculty that Great Sages appear in a moment before their disciples merely on the latter's thinking of them. The second, 'Unimpeded Action,' consists in the acquiring of such faculty as enables the senses to function with regard to

supremacy over all beings,—as says the *Sūtra*. "Supremacy over all beings and omniscience (appear) the moment the discriminative Knowledge of the Matter and the Spirit (is attained)" [*Yoga-Sūtra*, III, 49] This particular perfection is called (*Sorrowless*, *Viśoka*) on account of the Aspirant having attained all that is desirable, and thus being free from all kinds of sorrow. This perfection implies the capacity in the Aspirant, like God, to direct the operations of all things, Supremacy over all beings, that is, the irresistibility of his will with regard to Matter, Spirit and other things. *Omniscience* will be described later on. Another name for omniscience, which consists in *discriminative Knowledge*, is *Turaka*, because it is brought about by Discipline relating to the Discriminative Knowledge of the Matter and Spirit, and as such steers the way of the Spirit clear of the Cycle of Birth and Rebirth. Thus *omniscience* is thus defined by the *Sūtra*. "The *Turaka* consists in Knowledge resulting from discrimination, which is omniojective, semper-objective, and instantaneous" [*Yoga Sūtra*, III, 54] We meet with

a similar definition in the *Viṣṇu-Purāṇa* "Ignorance is like dense darkness, like the flame of a lamp is the knowledge derived through the senses, and O Brahmarṣi! the Knowledge resulting from discrimination is like the Sun

We have already described the Perfections resulting from Discipline culminating in direct perception relating to the conception of one's own purpose as apart from foreign purposes, while here we are treating of *omniscience* and the rest as Perfections resulting from the Discipline culminating in Spiritual perception, relating to Spirit as distinct from Matter (*Buddhisattva*, i.e. the three Attributes of Nature) This is the difference between what we have said here and what we said on the previous occasion

Having thus described the two Perfections arising from Discipline relating to the *Perceiver*, the *Sūtra* goes on to treat of another the highest Perfection overtopping all others 'From indifference even to this (perfection), through destruction of the seed of evils (results) Isolation (*Kauvalya*)

Highest Perfection—Isolation
(*Kauvalya*)

[*Yoga-Sūtra*, III, 50.] The meaning of this *Sūtra* is this: All evils in the shape of disorders (*Klesas*) and actions (*Karma*)—which are the seeds of (the tree of) Birth and Rebirth—having been utterly destroyed by Spiritual Knowledge, there arises (in the Aspirant) Dispassion, the idea of 'Enough,' with regard to the two Perfections just mentioned (Omniscience and Supremacy over all Beings); and from this Dispassion follows the Perfection in the form of Isolation (*Kaivalya*). This is thus described in the *Mokṣa-Dharma* section of the *Mahābhārata*: "Dispassion constitutes the highest process of Liberation; and from Knowledge proceeds Dispassion, which leads to Liberation." That is to say, if, on account of the knowledge remaining imperfect, there is left (in the Aspirant) the everlasting longing for Omniscience, then, in that case, the two aforesaid Perfections resulting from Discipline come in as obstacles in the way of the highest Perfection of Isolation.

Thus the Perfections proceeding from all important Disciplines have been described. How Liberation is attained without any

notion of the Perfections ending with Omniscience, has already been described. Now we are going to describe the process of the accomplishment of this Liberation (without the Perfections or Powers). The question that arises is—" (a) Does the Aspirant attain divine state while still in the physical body (human and the rest)?—or (b) when *Attenuation* and other Perfections have appeared,—then—is there any need for any cause or agency other than the qualities brought about by Volition and Meditation?"—and this question is answered in the following *Sūtra*—" Change of kind results from the filling up of Primordial Matter." [*Yoga-Sūtra*, IV, 2.] The meaning of this is as follows: The development of the human and other lower kinds of bodies into the celestial and other kinds of bodies is brought about by transmutation (*literally*, filling up) of these specific forms of the Attributes, of *Sattva*, *Rajas* and *Tamas* (the constituent material causes of all bodies) which are capable of producing the celestial and other higher kinds of bodies. With regard to this 'transmutation' (filling up) the merit and other agencies brought about by the

Aspirants' Volition and Meditation, tend to remove the obstacles in the shape of Demerit and the like and as such are merely the auxiliary cause and not the direct cause urging the constituents (of the bodies) to activity; because these constituents are, by themselves, capable of all sorts of developments (i.e., changes); in this way the independence of Matter or Nature (the Material cause of the Universe) is left undisturbed. Says the *Sūtra*: "For (the transmutation of) the constituent cause the auxiliary (cause) is inefficient; from it proceeds only the piercing of the covering, as (in the case of) the agriculturist." [*Yoga-Sūtra*, IV, 3] Here the "filling up (transmutation) of the constituent cause" includes also 'the discarding' thereof; and the "change of kinds" also includes Attenuation (*Anīman*) and the other Perfections. Thus then, from the transmutation and discarding of the constituent cause, there proceed, in due course, all the Perfections. From all this we come to the conclusion that the instantaneous enlargement of the bodies of Vāmana, Nṛsiṃha, Varaha and others, was due to the sole transmutation of the constituent Cause.

Similarly the contraction of the whole ocean when drunk off by Agastya, was due to the discarding of the constituent particles. Body-Multiplication (when one and the same Personality enters several bodies) (*Kāyavyūha*) is brought about by the active congregation of the constituent particles of the different kinds of bodies.

Question: "During the process of Body-Multiplication, has the Aspirant to produce, out of the matter of his own mind, a different Mind fitted to each body adopted by him?—or does he direct (the operations of) all kinds of them, by his own Single Mind?" The decisive answer to this question is given in the *Sūtra*—"The created Minds (proceed) 'solely from Egoism.'" [*Yoga-Sūtra*, IV, 4.] The meaning of this is as follows: Egoism is the 'I-principle' (*Ahaṅkāra*), and out of this Principle there proceed, by the mere will of the Aspirant, the many Minds fitted to the different bodies. If it were not so, it would not be possible to have, at the same time and through the same Mind, in different bodies, the mutually incompatible elements of Experience, Meditation and the like. That is to

say, (in accordance with the theory of the same Mind for all bodies) we could not explain the fact of the Omniscient Viṣṇu having adopted ignorance through his own (Omniscient Mind) at the time when he had the body of Rāma and acted his part. And further, we find in the *Smṛtis* the mention of mutually incompatible actions by the same ascetic in different bodies: "One (body) enjoys objects, another performs austere penance; the Master of Meditation creates as well as uncreates many bodies." The creative Mind, however, is only one, which is the efficient cause of the activity and cessation from activity of all the created Minds; says the *Sūtra*: "In the diverse tendency of the many (created Minds) the Impelling Mind is only one (the creative Mind)." [*Yoga-Sūtra*, IV, 5.] However, we do not hereby totally reject the possibility of a single Mind occupying several bodies; because the will of the *Yogin* is unfettered. In the same way is also explained the creation of the world by *Hiranyagarbha*, as being due to the transmutation of the Constituent Cause. The transmutation of the Constituent Cause implies also the connection

(of the *Yogin*) with the limitations of other living beings (whose bodies are occupied), and it is by such connection with other living beings that the ascetic creates (objects of enjoyment such as) elephants, horses and the like and enjoys them

The Perfections due to Birth, etc., also should be understood as proceeding on the same lines as the above described Perfections due to Meditation. The difference however is this that Liberation is brought about by only that Mind which has been purified by Meditation, and not the Mind that has come from Birth.

Perfections (due to Birth etc.) have been described as of five kinds, in the *Sutra* 'The Perfections are produced by birth, herbs, incantations, austerity and communion' [*Yoga Sutra* IV, 1]. The Perfections due to birth are those of Attenuation and the rest belonging to the Deities, those due to herbs belong to the Asuras—in the shape of great strength, art of making of gold and the like, those due to incantations are the capacity of moving in space and the like, brought about by means of special incantations, those due to austerity include the

accomplishment of one's wish by means of penances, and lastly, those due to Communion have already been described (*above*) The Perfections attained by Prahlada and others, brought about by devotion, are included in those due to *austerity*, as says the *Smṛti*:
 "By a tinge of devotion, is produced the highest inexhaustible Dharma

Thus ends the third Section of the *Yoga sāra saṅgraha* of Viṣṇuana Bhikṣu in which are described the Perfections arising from Meditation

SECTION IV

ISOLATION

WE have explained the Perfections or Powers attendant upon Meditation. Now we are going to describe the primary aim of Knowledge and Meditation—*viz.*, Isolation.

With reference to this we have the aphorism: "Isolation consists in the retrogression of the

Isolation—K = i.
valya—defined and
explained.

Attributes bereft of the Spirit's purpose; or the abidance of the Sentient Faculty in its own essence." [*Yoga-Sūtra*, IV, 33.] The term "Attributes" = *Sattva*, *Rajas* and *Tamas* as developed into *Buddhi*. "Isolation" = Solitariness; and this consisting in their mutual separation, belongs equally to the Attributes and the Spirit. Discriminative Knowledge leads to the higher Dispassion;—this brings about the Absolute 'retrogression,'—*i.e.*, dissolution—of the Attributes which have been auxiliaries to the Spirit, and which are bereft of Its purpose; and from this follows their absolute separation from the

Spirit; it does not mean their *destruction*; as says the *Sūtra*: "Even though destroyed in regard to him whose purpose has been served, it is not destroyed, as it is common to others besides him." [*Yoga-Sūtra*, II, 22.] This is the Preliminary Isolation, pertaining to Primordial Matter. The Second (Final) Isolation is the *abidance of the Spirit in Its own essence*, which is no other than the Sentient Faculty itself, dissociated from the limitations imposed in the shape of reflection (cast upon it by Matter). In both cases, however the end is the same—*viz.*: the (attainment of the) Soul's purpose, the extirpation of pain. Hence the aphorism: "What is to be shunned is pain not yet come." [*Yoga-Sūtra*, II, 16.] This doctrine of ours

The yoga view of isolation reconciled with the Sāṅkhya, the Vedānta, the Vaiśeṣika and the Nyāya views.

is not incompatible with the Sāṅkhya doctrine, as set forth in its first aphorism; "The final aim of the Spirit is absolute extirpation of the three kinds of pain." [*Sāṅkhya-Sūtra*, I, 1.] The Vedantists however hold that Liberation consists in the merging of the Human-Self into the Supreme-Self. And our

doctrine is not inconsistent with this either ; because the 'merging' mentioned here, is only the *Non-separation* of the Human-Self from the Supreme-Self, on the dissolution of the limitations attaching to the former,—just like the merging of the rivers into the ocean. And this 'merging' ultimately ends in the Human-Self ceasing to exist as a separate entity (other than the Supreme-Self). The *Vaisesikas* hold that Liberation consists in the destruction of all 'specific qualities'. This too is not inconsistent with our doctrine ; because we can take the *limitation*, in the shape of the 'Specific Qualities,' figuratively, as standing for *that which is conditioned by that limitation*, and thereby take the *destruction* of those qualities also in the figurative sense (of *destruction of pain*). Lastly, the *Naiyāyikas* hold that "Liberation consists in the absolute cessation of Pain"; this is the same as our own doctrine ;—the only difference between us lying in the fact that we assert that the 'cessation of pain' is the purpose of the Spirit, in the relation of 'the Experience and the Experiencer', and not in that of 'inherence' (constituent relationship)

(as held by the *Naiyāyikas*). We cannot allow the assumption of the so-called *Neo-Vedāntins* that "Final Liberation consists in the attainment of Everlasting

The refutation of the Neo-Vedāntic theory of Emancipation as consisting in pleasure.

Bliss"; because we can find no aphorism in support of this in the recognised systems of philosophy, Vedānta and the rest, and because it is repugnant to all (a) *Sruti*, and (b) *Smṛti* texts, as also to all reasoning. (a) As instances of *Srutis* precluding pleasure from the state of Liberation, we have the following—"(1) One who has attained knowledge renounces *Pleasure* and *pain*" [*Kāthopaniṣad*, II, 12.] and (2) "*Pleasure* and *pain* do not touch one (who has attained to knowledge) without physical body." [*Chāndogyaopaniṣad*, VIII, xii, 1.] (b) As *Smṛtis* we have the following: "The agent will cross over the illumtable and turbulent ocean of Birth and Rebirth, when he comes to regard all *pleasure* as *pain*;—a man merged into the Supreme Self through Knowledge and Action, is never touched either by *pleasure* or by *pain*" (c) The 'reasoning' (overthrowing the Neo-Vedāntic theory may be thus summed up): If Liberation

were a positive product, it would be destructible; and if (to avoid this you assert it to be) everlasting, then, it would always be an accomplished entity, and as such could not be the 'aim' (to be attained) by the Spirit. It would not be right to assert that Liberation consists in the attaining of the said everlasting pleasure;—because this explanation also will be subject to the 'two horns' of the dilemma as to its being permanent or impermanent. Nor again will it be correct to assert that the purpose of the Spirit lies in the 'removal of Ignorance' and other obscurers of the ever-lasting pleasure: because in common parlance the man's aim is also always found to consist in the *experiencing* of pleasure; and further, no 'obscuring' is possible, because Consciousness is eternal (and hence not subject to any obscuring). (The Neo-Vedāntic objects): "If it is so, what would be the explanation of those *Śruti* and *Smṛti* texts which speak of 'Supreme bliss' (as constituting Liberation)?" We reply: this objection has no force; as very good explanations of such texts are afforded by the interpretations provided in the Treatises on Liberation: For example,

we read in the Smṛtis as follows: " (In this world) all is pain, there is no pleasure,— pain alone is what is continually experienced. The name 'pleasure' is applied to the 'alleviation of the pain of the pain-stricken'; *longing for pleasure is pain*; and real pleasure lies in the cessation of both pleasure and pain." Such passages, having interpreted 'pleasure' as abounding in pain, give it the name of *pain*; and give the name of *pleasure* to the *cessation of such pain* (i.e., pain in the form of both pain and pleasure), and the reason is that this is what is acceptable (to the Spirit). It is to this effect that we have the *Saṅkhya-Sūtra*: " (The name *bliss* is given) to the *cessation of pain*, only in its secondary or figurative sense " [V, 67.]; and " (The cessation of pain is called *bliss*, only) as eulogising Liberation for the sake of the dull-witted " [V, 68.]; as for the attainment of Bliss, it is only an inferior 'Liberation' enjoyed in the celestial regions of Brahmā.

Thus briefly has Isolation been explained.

The *essence of the Science of Yoga* has been briefly described. Nothing more of the Science of Yoga is needed for aspirants to Liberation.

The winding up
of the treatise.

In the *Sāṅkhya-sāra* we have entered into a detailed discussion of things ;
The nature of discriminative knowledge explained in the Sāṅkhya-sāra. and do not dilate upon it here for fear of being too prolix.

‘God’ also has been described at length in our treatise on Brahman²—the *Brahmūdarsa*, etc., and for the sake of brevity, He is not dealt with here. Such themes³ as those regarding Creation and the like should be accepted in this system, in the form in which they have been set forth in the *Sāṅkhya* system, in accordance with the principle that ‘the doctrines of an allied system are to be accepted,’ and also because they are not incompatible with any of our own doctrines.

Whatever portion of the Yoga doctrine has been criticised by the *Sāṅkhya*—such as those relating to God, etc.,—should have been discussed and established here ; but this has been already done in my treatises on the Vedānta and the Nyāya ;—and in so far

² The points of difference between Sāṅkhya and Yoga—such as the existence of God—treated of in works treating of Brahman.

as 'God' is concerned, two doctrines were left untouched even by these—viz (A) the doctrine of *Sphota*, and (B) the all-pervading character of Mind. Consequently we now briefly establish these by refuting the criticisms (against these) urged by the *Sāṃkhya*.

(A) Sound is of three kinds (1) The object of the organ of speech, (2) the object of the organ of hearing, and (3) the object of the Intellect alone. (1) The Sound conditioned by the different parts of the mouth—throat, palate, etc.—is *the object of the organ of speech*, as it proceeds from them. (2) The Sound produced by sound, which is one step removed from the organ of speech, and is located in the ear, is *the object of the organ of hearing*, being perceptible by it. (3) The words like 'Jar' however are the *object of the Intellect* alone—because, as will be

The definition of
Sphota

explained hereafter, they are apprehended by the Intellect only. To these latter is given the name *Sphota*, because they disclose (i.e., denote) objects (their meanings). Such a word in the form of (*Sphota*)

is something different from the letters as severally uttered by the organ of speech because each letter (pronounced) lasts only for one moment, hence no unison of these being possible, we could never get at what we call a "word," and as such, the utterance thereof could not bring to mind any object (as signified) (if we did not assume this *Sphoṭa*, a name applicable to the word as a whole, apart from the letters constituting it) What produces this *Sphoṭa* is a single effort of a particular kind (on the part of the Agent), for if it were uttered by several efforts it could not be regarded as *one word*, and it would not be able to denote any object What discloses or manifests this *Sphoṭa* is the cognition of the last letter (of the word) as qualified (preceded) by a series of letters in a particular order It is for this reason that the Intellect is regarded as the 'apprehender' of *Sphoṭa*, specially as the said 'series of letters in a particular order' can be apprehended only by the Intellect, and hence it is much simpler to attribute the agency of the manifestation of the word *Sphoṭa* to the cognition of

the said series, rather than to any other agency, because of the relation of co extensiveness (between the cognition of the *Sphota*-word and that of the particular order of letters) It is for this reason that the *Sphota* cannot be apprehended by means of the organ of hearing, also because it is impossible for the organ of hearing to apprehend a 'series of letters in a particular order,'—such as *Gha* followed by 'ja' and so forth, for the simple reason that each letter as perused exists only for a single moment, which makes any union of them into a single unit impossible, and the only explanation left open is that each letter as pronounced leaves an impression leading to its 'remembrance,' and all these 'impressions' and 'remembrances' (memories) subsist in the Internal Organ (Mind, Intellect), which with their help apprehends the word as a whole

Objection " We may apply the name ' word '

Necessity of postulating a *Sphota* apart from the constituent letters questioned

as implying the power of connecting the special meaning to the manifestation of the *Sphota*, viz, the last letter preceded by a series of letters in a particular order, and so have done with a supernumerary

Sphoṭa altogether—according to the maxim which declares that when the action of the effect can be done by the cause, there is no necessity of postulating the separate existence of the effect. This is what has been declared in the *Sāṅkhya Sūtra* [V, 57] 'There is no such word as *Sphoṭa*, because of cognition of ordinary sound and non cognition (of *Sphoṭa*).' The notion of unity also of the word can be explained by the singleness of the last letter as preceded by the series of letters in a certain order.

We reply to the above as follows. Your method of reasoning would strike at the root of the notion of all composite wholes (for the functions of all these could be explained through their constituent parts) in accordance with the maxim that you have just quoted it would be far simpler to attribute the causal agency of the fetching of water, etc (in the case of the water jar) to the various parts (of the jar) as qualified by its non constituent cause in the shape of the particular combination (of the parts) than to any other foreign

Reply to the
above. The neces-
sity of such assump-
tion of *Sphoṭa*

agency; and the idea of the unity of the water-jar also would be explained like the unity of the forest (that is, by taking all the parts collectively). If you urge that "atoms (which form the parts of all substances) being in themselves imperceptible, if all substances were only agglomerations of these, they could not be perceptible; and for this reason we should posit a composite whole"—then we could urge the same reason for the *Sphota* also: The particular order of letters being made up of moments, which are imperceptible in themselves, if words were nothing more than the last letter as preceded by a series of letters, then it could not be perceptible; consequently we must postulate a *Sphota* (a name applicable to the word as a whole). Further, our postulation of the *Sphota* being based on *Sruti*—just like that of Heaven and such things—our position is not a whit weakened by the absence of ordinary proofs. To explain: The *Srutis*, having spoken of the three *mātrās*—syllables of the *Pranava* (Om)—a, u, and m—as representing the three Deities, Brahmā, Viṣṇu, and Śiva, declare a fourth *mātrā* of the

samo, as indicating the Supreme *Brahman*, over and above the three aforesaid deities of the *Praṇava*. And this fourth *mātrā*, apart from the first three, is nothing more than the *Sphoṭa*. It is this samo which has also been called the *Ardha-mātrā*—Half-syllable. It is only when, like a composite whole, the letter and word are not separated, that one half may be said to be the 'letter' and the other half, the 'word'. Just as the whole can never be talked of as apart from its parts, so a word cannot be uttered apart from its constituent letters. Hence the *Smṛti*: "The Goddess is the Half-syllable which is unpronounceable separately [*Mārkaṇḍeya Purāṇa—Durgāsaptasatī*]

Question "We admit the explanation of the Half-syllable but what are the forms of the *Nāda* (the nasal sound produced by a semicircle ∪) and the *Bindu* (the dot over the semicircle ∪)?"

The forms of *Nāda* and *Bindu*

Answer When the *Praṇava* is being pronounced, there is a peculiar sound resembling the blowing of the conch or of the pipe, which is called *Nāda*, and the final stage of this

Nada, which is extremely subtle and almost equal to nothing, is called *Bindu*.

Thus it is established that 'the Composite word' is something other than the composing letters; so also is the *Sphota*. If it is urged that "on the same grounds, the sentence would also be a *Sphota*—our answer is—there being no reasons against it, let it be so".

The *Sphota* has been established.

(B) We are now going to establish the all-pervading character of the

The all pervading powers of the Internal Organ (Antahkarana)

Mind. The Internal Organ (Mind) of each individual, being the substratum of all

residua—impressions left by his *Dharma* and *Adharma*,—must be something everlasting. It will not be right to urge that "the Destiny (which consists in the said residua) and such other properties belong to Primordial Matter (and not to the Internal Organ)," because that may involve the anomaly of the Destiny of one person bringing about pleasure or pain to another (because Matter is one and the same for all persons). This 'Internal Organ' cannot be said to be atomic (as the Naiyāyikas hold); because ascetics are capable of having

the perception of the whole universe at one and the same time (which could not be possible if the Internal Organ were *atomic*); and in the case of the non-ascetic also the simultaneous functioning of more than one sense-organ is possible—as in the eating of a large cake. It will not be right to urge that "in the case of ascetics, there is a special 'sense-contact' as a result of Meditation (by virtue of their having the perception of the whole universe):—(1) because all his perceptions being explicable through the ordinary normal 'contacts'—such as 'conjunction,' 'inherence in the conjoint' and so forth, it would be an unnecessary multiplication of assumptions to postulate a separate mode of 'contact' for the ascetic; (2) because such an assumption would lead to a mutual anomaly (i.e., irregularity in the method of the two contacts; the ordinary one and the one peculiar to the ascetic); (3) and lastly, because the assumption of a sub-class within the class of 'perception,' would lead to a purpose-less complication. In our system however the Internal Organ being capable of apprehending all things (simultaneously), all that is done for it by

such faculties as result from Meditation is the removal of the covering of 'darkness': and it is an established fact that in deep sleep, *Tamas* (Darkness) is an obstacle in the way of the functioning of the Mind. Nor can the Internal Organ be said to be of the middle size (neither atomic nor all-pervading); because in that case it would be destructible at the Universal Dissolution and so could not be the substratum of the *Forco* (Destiny) and other residua. Thus it follows by elimination that the Internal Organ must be all-pervading. Says the *Smṛti*: "There are three *Ākāśas*, O beautiful-faced one, (—) that of the Mind, (2) that of Consciousness, and (3) the ordinary *Ākāśa*; of these know the *Ākāśa* of the Consciousness to be the subtlest."

Objection: "If the Internal Organ were all-pervading, then, though we could explain its limited functionings on the basis of the covering of *Tamas*, etc.—yet we could not explain such phenomena as its going up to other regions. Hence the *Sāṅkhya-Sūtra* [V, 59.]—"The Internal Organ cannot be

The all pervading character of the Internal Organ questioned by the *Sāṅkhya* on the authority of the declaration of its motion by a passage in the *Smṛti*.

all pervading, because it is an organ ' and ' on account of *Śruti* texts declaring its movement [*Ibid*, V, 70] Further, matters standing as they are, the more simple course would be to postulate the 'covering' as affecting the (all-pervading) Consciousness, wherefore then should there be any assumption of an all pervading Internal Organ? Here also it is necessary to assume a 'covering' as obstructing Knowledge or Cognition "

To the above we make the following reply

Reply The
mat on mentioned
in the *Śruti* refers
to the limitation of
the organ

The *Śruti* text declaring the movement of the Internal Organ is to be explained, as in the case of the Self, as referring to the accidental limitations in the shape of life breath, sense organs and the rest and further, the character of the Internal Organ being two fold—as cause and as product—movement would be possible to the Internal Organ by itself, in its form of the *Product* Such two fold character of the Internal Organ is necessary to the *Sāṅkhya* also for if the Internal Organ were a *product* only, then we could not explain the *Sāṅkhya Sūtra* [V 25] Virtue, etc are

properties of the Internal Organ"; if on the other hand, it were absolutely eternal (being cause only) then we could not explain the aphorisms declaring the production of the Great Principle and the rest (as the Internal Organ is included among these latter). The assertion—that "the more simple course would be to postulate 'Covering' as affecting the Consciousness only"—is not right; because for absolute Consciousness, there can be no 'covering' in the shape of impediments to Knowledge. Nor will it be right to urge that "For Consciousness, its connection with the object itself may be assumed to be the impediment to the *Reflection* (of the same object) and such other phenomena": for even so, the perception of Self would not be possible; because in the absence of an organ as the medium, it is not possible for anything (here Self) to be related to itself, in the form of Reflection, etc. Then again, the fact of the Internal Organ having been recognised as the Substratum of volition, action, etc., the perceptions that we have in dreams of the jar and other things are regarded to be the phases of that same organ, on the ground of the propriety of the

co-extensiveness of the cause and effect. These very phases (of the Internal Organ), in the form of the jar and other things, are reflected in Consciousness, and thus it is that the jar and other things come to be perceived in their external forms as apart from the Internal Organ. Hence what is meant by 'Covering' must be something that hinders the developments¹ of the said phases. Lastly, the perception of 'coverings' over the external organs leads to the inference of an internal covering over the Internal Organ also. That there is no 'covering' over the Self has been declared in several *Sruti* and *Smṛti* texts.

Objection: "If the Internal Organ is all-pervading, how can it be a product?"

Objection—How can the all pervading Internal Organ, be an effect? Reply—it can be explained on the ground of limitations, like the *Ākāśa* (the limited form of which is caused by the nature of *Ākāśa* which is uncaused).

Reply: This objection has no force: because just as from the all-pervading *Root-Ākāśa*, there proceeds its limited phase, the *Product-Ākāśa*—so in the same manner, we could explain the production—from the

¹ Here in the text we meet with an apparently absurd reading—*Tan naiva Yuktam*—which would mean that

Root-Internal-Organ, through change in another Attribute,—of its limited phase, the limited Internal Organ. This is borne out by *Sruti* and *Smṛti* texts also.

The all-pervading character of the Internal Organ has been established.

(C) We next proceed to establish the existence of Time in the form of 'moments'. The *Nyāya* and the *Vaiśeṣika* declare that like the Self, Time also is one, eternal and indivisible; and this single entity gives rise, by means of varying limitations, to the idea of 'seconds,' 'minutes,' 'hours,' 'days,' 'months' and so forth; and consistently with this, they discard any separate entity in the shape of *moments* (*Kṣaṇa*). The *Sāṅkhya*, on the other hand, denies any such separate entity as Infinite 'Time' either in the form of 'One all-pervading entity—*Mahākāla*'—or as in that of 'moments,' 'hours,' etc.—in the *Sūtra* "Space and Time proceed

no covering is possible for the Internal organ; but as such a covering has been distinctly laid down on above, we cannot but conclude that the reading is wrong; the proper reading should be—"एवमत्राद्युक्तम्"

from *Akāśa*," etc. [*Sāṅkhya-Sūtra*, II, 12]; and thereby also declares that it is *Akāśa* itself which, under diverse limitations, gives rise to all the notions of time, from a 'moment' up to its highest measure. Both these theories are untenable. There is no 'fixed' limitation through which the notion of 'moments,' etc., could be brought about either by *Akāśa* (as according to *Sāṅkhya*) or by the 'Infinite Time' (according to *Nyāya*). To explain: Others (*Sāṅkhya* and *Nyāya*) postulate, —as the 'limitation' leading to notions of 'moments,' etc., out of *Akāśa* or 'Infinite Time,'—some such things as *action of atoms*, as characterised by connection with the next point in space (declaring the interval of Time, between the connection of the atom with the first and that with the second, as one unit of time). Here, if the said action, spoken of as characterised by the said connection, be of the nature of either the object qualified, the qualification and the relation of these two,—then, in as much as all these three are held by others to be permanent, they cannot lead to the notion of 'moments,' etc. If, however, the said action be other than

these three, then, it is only a different name for what we regard as Time, under the name of 'moment,' distinct from all permanent things. This Time cannot be either *Ākāśa* (as held by the *Sāṅkhya*) or the 'Infinite Time' (as held by the *Nyāya*), because the requisite basis for the notion of a 'moment' being afforded by Time as postulated by us, there can be no need for assuming any other basis for it as conditioned by the said 'Time'. Such qualified 'moment' (postulated by us) is fleeting, being an extremely transient phase of Matter; so that it does not involve the postulating of anything apart from Matter and Spirit. The different measures of Time—days, months, etc., up to the highest Time-measure—are the outcome of the constituent particles of the said *Moment*; and there is no ground for postulating the existence of 'Infinite Time'. The notions of 'now,' 'to-day' and the like are also due to the agglomerations of the said 'moment'. The eternality of Time mentioned in *Sruti*s and *Smṛti*s may be explained as referring to its uninterrupted flow. Thus it is established that all that is necessary for explaining the

notion of Time is to postulate the existence of Time, in the shape of moments, and not any such thing as 'Infinite Time' or *Ākāśa*

In this same manner all our doctrines that are opposed to the *Sāṅkhya*, may be proved by the intelligent students.

Thus ends the Fourth Section of *Yoga-sāra-saṅgraha*, wherein is described ISOLATION

Thus ends the YOGA-SĀRA-SANGRAHA
of Viṣṇūna Bhaṣa

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श्रीविज्ञानभिक्षुविरचितः ।

VIJÑĀNA BHIKSU

वाराणसीनिवासिश्रीयुतगोविन्ददासमहाशयभोत्साहितेन
वाराणसीस्थराजकीयसंस्कृतपाठशालीयपुस्तकाल-
याध्यक्षेण पण्डितचिन्मयेश्वरीमसादशर्मणा
संस्कृतः ।

द्वितीयावृत्तिः ।

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ॐ श्रीगणेशाय नमः ।

योगसारसंग्रहस्य भूमिका

विज्ञानभिक्षुणा साख्यप्रवचनभाष्ये भूमिकायाम्
“अधिकं तु ब्रह्ममीमांसाभाष्ये प्रपञ्चितमस्माभिः” इति^१
प्रतिपादितम् । तदवलोक्य विज्ञानभिक्षुकृत ब्रह्ममीमांसा-
भाष्यमन्विष्यन् तद्विरचितं तद्भाष्यं^२ साख्यकारिका

^१ एशियाटिक् सोसाइटीद्वारा सुदिते पुस्तके ७ प्रश्ने अवलोकनीयम् ।

^२ ग्रन्थेऽस्मिन् श्लोकावामर्शो मर्यादाभिः स्थूलमणजया मभाष्यन्ते ।

तत्र प्रारम्भवाक्यम्—

“सर्वत्र यो यत्र सर्वं यथ सर्वमतो भवेत् ।
चिदचिच्छक्ये तस्मै नमस्त्विन्मात्ररूपिणे ॥
अन्तर्वाभिमुखो विज्ञानविज्ञानभिक्षुणा ।
ब्रह्मसूत्रमनुव्याख्यां कियते गुह्यदक्षिणा ॥
ध्रुतिस्मृतिन्यायवच क्षीराब्धिमेयनोद्धतम् ।
ज्ञानामृतं गुरोः प्रीत्यै भूदेवेभ्योऽनुदीयते ॥
परिवेपथ्यं सद्गुह्या मोहिन्देवाय दानवान् ।
कुतर्कान् वक्ष्यित्वेदं पीयताममृतेभ्युमि ॥
पीत्वैतद्वलन्तस्ते पापजालमुद्धृतवान् ।
विजित्य ज्ञानकर्मण्या यान्तु श्रीमद्गुरोः पदम् ॥” इत्यादि ।

भाष्य^१ योगसारसंग्रहम्^२ ईश्वरगीताभाष्य^३ प्रश्नोपनिषदा-

समाप्तिवाक्यम्—

“ब्रह्मादिभिरात्मैऽस्मिन्नदत्तत्वनिरूपणे ।
साहस मद्विषम्येह भगवान्धन्तुमर्हति ॥
अथ वा ज्ञानतोऽप्यस्मिन्नापराधोऽन्वयो मम ।
सर्वमर्तुहिं भवतो दास्यन्मम वाक्यम् ॥
किं चापराधं कर्तुं स्यान्नाह कर्ता विद्वान्मम ।
नापि पुनरपि दिवेदित्वादर्शनार्थमनुभूय ॥
यत्तादृशितुं कृतया सेवया सास्त्वयमा ।
आत्मन्तिकीं दुःखानिमीशस्तस्मै प्रयच्छतु ॥
येन भूयो न धीदुःखं भोक्ष्ये ह्ययमनादिन ॥
त्वय्यत्नते तुनादृत्ये शयिष्ये च ॥”

इति ब्रह्मनिर्माणाया श्रीविज्ञानभिरुक्तिरे विज्ञानासृताख्य वज्रभाष्ये चतुर्था-
ध्यायस्य चतुर्थं पादं ॥ शुभमस्तु ॥ संवत् १७७५, मिती पौषकृष्णपौर्ण-
मास्या शुक्रवासरे लिखितम् ।

^१ पुस्तकान्ते “विज्ञानभिरुक्तिरे साख्यभाष्यम्” इति लिखितम् ।
वस्तुतस्तु “भाष्यं चात्र गौडपादकृतम्” इति ग्रन्थान्तिमश्लोकेन गौडपादा-
चार्यकृतं भाष्यमित्यवगम्यते ।

^२ योगसारसंग्रहोऽयमेव ।

^३ अस्मिन्नग्रन्थे श्लोकानां सहस्रव्ययम् ।

तत्र प्रारम्भवाक्यम्—

“यो मातृया त्रिगुण्या विरचय्य विश्वं
मये प्रविश्य बहुशोऽमवेदेक आत्मा ।
यस्माच्च मितमपि सर्वमभिप्रमदा
मा मेऽपसर्तुं हृदो हृदयेभ्योऽयौ ॥”

लोकं^१ चोपलब्धवान् । उपलब्धेऽप्येतेषु निबन्धेषु योगसारसंग्रहं

समाप्तिवाक्यम्—

“सर्ववेदान्तपारमार्थसमाहिण्या अतिमुत्तमम् ।

भाष्यनीधरणीतायाश्चक्रे विज्ञानभिभुक् ॥

एतेन भगवद्गीताव्याख्यापेक्षाऽपि याम्यति ।

शब्दादिभेदमानेन रीतयोर्यत्साम्यम् ॥”

इति पूर्वपुराणे ईश्वरगीतासुपनिषत्सु विज्ञानभिभुक्तभाष्ये दशमोऽध्यायः ।

^२ अस्मिन् ग्रन्थे श्लोकानां सार्धपञ्चदशानि ।

तत्र प्रारम्भवाक्यम्—

अथ प्रश्नोपनिषद्व्याख्यायते । ॐ मुक्तेशी च भारद्वाजमित्यादि ।
प्रणवोच्चारण सर्वविप्रोपशमार्थम् । मुक्तेशी नामतः । भारद्वाजस्यापत्य भारद्वाजः ।
तथा शिरोरपत्य शैल्य । मत्वकामो नामतः । तथा सौर्यायणी नामतः ।
गर्गस्यापत्य पुमान् गार्ग्यः । तथा कौशल्यो नामतः । अश्वलायनस्या-
पत्यनाश्वलायन । तथा अगोरपत्य भार्गवः । वैदर्भिनमित्तः । तथा अक्वन्धी
नामतः । कलास्यापत्य कालायनः । ते, ह प्रसिद्धौ । एते षट्संख्या मुनयो
ब्रह्मपरा वेदतत्परा ब्रह्मनिष्ठा कार्यमलोपासकाः । पञ्च ब्रह्मान्वेषमाणा
ज्ञातुमुचुका बभूवुरित्यर्थः ।

समाप्तिवाक्यम्—

इति विज्ञानभिभुक्ते वेदान्तालोके । प्रश्नोपनिषदालोके समाप्तः । अथ
“वेदान्तालोके” इत्यादिदर्शनात् प्रतीयते विज्ञानभिभुक्ता ईशासुपनिषदशक
व्याख्यातमिति ।

विज्ञानभिभुक्तिरिति साख्यप्रवचनभाष्ये योगवार्तिके साख्यसाराख्यं
प्रकरणं च मुद्रितमिति सर्वत्र सुप्रसिद्धमेव ।

प्रशस्तपादभाष्यव्याख्यानं वैशेषिकवार्तिकं मिथुवार्तिकनामधेयं वाराण-
स्याधेयस्य सन्यासिको निकटेऽस्ति । तत्र श्लोकानां षट् सहस्राणि ।

स्फुट निखिलयोगशास्त्ररहस्योपपादनेच्छया प्राय म्वैतसकल
निबन्धोपन्यासपूर्वक^१ विज्ञानमिक्षु प्रणीतवानित्युत्तमोत्तमत्वेनामु
विज्ञाय मुद्राद्वारा प्रकाशनायोग्यकोऽह म्वकीय^२ पुस्तक
मेकमपर च वाराणसीस्थराजकीयसंस्कृतपाठशालीयपुस्तकाल
यस्थ^३मेव पुस्तकद्वयमाकलय्य तेन तत्कार्यं सम्यग् भविष्यती

प्रारम्भवाक्यम्—

ॐ नम सच्चिदानन्दमूर्तये परमात्मने ।
भावबन्धच्छिदे तस्मै नमःविष्णुशिवात्मने ॥
विज्ञासुता हितार्थं परमवराणसा यत्प्रणीतं मुखाध
मूर्धोर्निर्गुणबन्धे परमिह कणमुलम्बमाच्छादितं तत् ।
सम्यग्बोधाय नाल भति भतिगता क्लेशनिर्मुक्तिरामो
भूतो विज्ञानमिक्षु बुद्धुवाद्वास्तिकेनाश्रुता तत् ॥

समाप्तिवाक्यम्—

कणमक्षमुनेस्तन्त्रे यतिविनाबमिक्षुणा ।
प्रशास्तानाम्पद्व्याख्यानम्याज्जेनाकारि शक्तिरम् ॥

^१ नानिकेऽङ्गनाभि प्रपञ्चितम् पृ २५ ९। पृ ६५ १४। अथातो
प्रकाशितोत्पत्त्यादिबेदान्तसुरैरोपदिशेयतो मीमांसित, अतोऽत्र दिव्यमात्रे
णोच्यते पृ १८ प १४। मयापि पार्थिक साख्यभाष्ये न प्रपञ्चितम्
पृ ३५ प १८। साख्यसम्प्रदाये साख्यप्रकरणे त्वरमाभिर्विस्तारं पृ ३५
प १९। अन्येऽपि निबन्धा पृ ६८ प १ अस्मिन् ग्रन्थे विन्यस्ता ।

^२ इदं पुस्तकं वर्षशतद्वयमाहूय लिखितमिति तत्प्रकारेण नीर्णत्वादिनाऽनु
मीयते, अन्ते विचिन्तयिष्यते ।

^३ नदीन नातिशुद्ध सपूर्णम् ।

त्यवधारितवान् । अग्रान्तरे शास्त्रानुरागिणो वाराणसीनि-
वासि श्रीयुतगोविन्ददासमहाशया ज्ञातैतद्वृत्तं योगसारस्यैकं
पुस्तकं^१ मह्यं दत्त्वा मा प्रोत्साहितवन्तस्तावन्मुम्बईनगरे
तत्त्वविवेचकपुस्तकप्रसारकसमित्या प्रबन्धेनास्य ग्रन्थस्य मुद्रणं
सम्यग् भविष्यतीति । एवं स्थिते श्रीयुतगोविन्ददास-
महाशयैः प्रदत्तं पुस्तकं प्रथमत्वेन निरुक्तपाठशालीयं द्वितीयत्वेन
स्वकीयं च पुस्तकं तृतीयत्वेन परिकल्प्य पुस्तकत्रयसंवादपूर्वकं
संशोध्यामु मुद्रितवान् । किं त्वस्य मुद्रणसमयेऽप्यन्तं ज्येष्ठेण
पीडितत्वात् मुम्बईनगराद्वाराणस्या प्रफूपनाया बाहुल्येण
गमनागमनयोर्दुष्करत्वादादर्शपुस्तकानामनतिसमीचीनत्वाच्चात्रा -
नेकत्राशुद्वयो वर्तन्त इति मुद्रितशुद्धिपत्रसंयोगेनामु पठित्वा
दृष्टिपूर्तं कृत्वा मामकीनं परिश्रमं सफलयन्तु विद्यानुरागिणो
विद्वांस इति श्रीमन्त विश्वेश्वरं प्रार्थय इति ।

यद्यप्याचार्याणां जीवनचरितं यथा दुरुद्धं तथा प्रतिपादितं
किरणावलीसबलितप्रशस्तपादभाष्यभूमिकायां न्यायकन्दलीसंव-
लितप्रशस्तपादभाष्यभूमिकाया च, तथाऽपि यथोपलब्ध
निरूप्यते ।

अयं विज्ञानभिक्षुराचार्य कस्मिन्देशे कस्मिन्काल आसी-
दिति निश्चयं सम्यङ् न भवति, तथाऽपि एतद्विरचितं

^१ प्राचीनं परिशोधितं संपूर्णम् ।

ब्रह्ममीमांसाभाष्यपुस्तकस्य विक्रमीय १७७५ संवत्सरे लिखि-
 तस्योपलम्भात् तत्र “अन्तर्यामिगुरुदिष्टज्ञानविज्ञानभिक्षुणा”
 ईश्वरगीताव्याख्यायामपि “भाष्यमीश्वरगीतायाश्चक्रे विज्ञान-
 भिक्षुकः” इत्युपलम्भाच्चोक्तसमयात् पूर्वकालवस्थायी संन्यासी
 चेति नात्र विवादावकाशः । अधिकं तु बृहद्योगसारभूमिकायां
 योगतत्त्वकौमुदीभूमिकायां च प्रपञ्चयिष्याम इति ॥

योगसारसंग्रहस्य सूचीपत्रम् ।

प्रथमोऽङ्कः ।

	शृ	पंक्ति
योगद्वयसाधारणलक्षणम्	१	१२
वृत्तिनिरूपणम्	२	१३
निरोधनिरूपणम्	४	१
योगविशेषनिरूपणम्	४	९
असंप्रज्ञातलक्षणम्	५	६
योगफलम्	५	११
संप्रज्ञातयोगस्यावान्तरभेदा वितर्कादयः	८	१५
विचारः	१०	१५
आनन्दः	११	१०
अस्मिता	१२	* ६
विचारस्य द्विविध्यम्	१५	१३
संप्रज्ञातयोगिनश्चतुर्भूमिकाः	१६	४
असंप्रज्ञातः	१८	१
क ईश्वरः किं वा तत्प्रणिधानम्	१८	१२
भवप्रलयः	१९	९

द्वितीयोऽंशः ।

	शृ	पक्ति
योगसाधनानि	२२	२
अभ्यासान्तरङ्गसाधनं परिकर्मादिकम्	२६	१७
मोक्षपर्यन्त फलम्	३२	१४
गृहस्थादेर्योगसाधनानि	३६	५
यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयः	३६	८
यमनियमौ	३६	१२
आसनम्	३९	८
प्राणायामः	४०	४
प्रत्याहारः	४४	४
धारणा	४४	१४
ध्यानम्	४५	१२
समाधि	४६	२

तृतीयोऽंशः ।

सर्गसिद्धयः	५३	२
आत्मसाक्षात्कारीपायः	५५	१२
अणिमादिसिद्धयः	५८	१
अणिमा	५८	५
महिमा	५८	५
लघिमा	५८	६

	शृ	पकि
प्राप्तिः	५८	७
प्राक्ताम्यम्	५८	८
ईशिता	५८	९
वशिता	५८	१०
फामात्रसाधितवम्	५८	११
कायसंपत्	५८	१५
ग्रहणसंग्रहस्य सिद्धयः	५९	७
ग्रहीतृसूयमस्य सिद्धयः	६०	७
सिद्धिप्रकारः	६२	३

चतुयोऽश ।

कैवल्यम्	६५	३
ग्रन्थोपसंहारः	६८	१
शब्दनिरूपणम्	६८	१३

ॐ नमः परमात्मने ।

योगसारसंग्रहः ।

तत्र प्रथमोऽंशः ।

यः सृष्ट्वाञ्जनविष्णुशंकरमयं बुद्ध्याख्यसूत्रं मह-

त्तत्त्वं सत्त्वरजस्तमोमयमहामायामयाद्देहतः ।

अन्तर्यामितयोर्णनाभवदहो तेनैव कुर्वज्जग-

च्चक्रव्यूहमिदं निजांशमशकान्वध्नाति तस्मै नमः ॥१॥

पतञ्जलिष्यासमुत्तान्गुरुनन्यांश्च भक्तितः ।

नतोऽस्मि वाङ्मनःकार्यैरज्ञानध्वान्तभास्करान् ॥ २ ॥

वार्त्तिकाचलदण्डेन गथित्वा योगसागरम् ।

उद्धृत्यामृतसारोऽयं^१ ग्रन्थकुम्भे निधीयते ॥ ३ ॥

तत्र पुरुषस्यात्यन्तिकस्वरूपावस्थितेर्हेतुश्चित्तवृत्तिनिरोधो योग
इति योगद्वयसाधारणं लक्षणम् । व्युत्थानकालीनश्च यत्किञ्चि-

^१ सारोऽयं-पा. २ पृ. १

चित्तवृत्तिनिरोधो नात्यन्तिकस्वरूपावस्थितिरूपमोक्षे हेतुः,
जन्मबीजक्लेशाद्यनुच्छेदकत्वात्, अखिलवृत्तिसंस्कारानुच्छेदक-
त्वाच्च; अतस्तत्र नातिव्याप्तिः । प्रलयकालीनस्य^१ च
वृत्तिनिरोधस्य व्यावर्तनाय आत्यन्तिकेति । स्वरूपावस्थिति-
ध्वौपाधिकरूपनिवृत्तिः । स्वरूपस्य^२ वाऽप्रच्यव, । तथा च
स्मर्यते—^३ "मुक्तिर्हित्वाऽन्यथाभावं स्वरूपेण व्यवस्थितिः ।"
इति । तत्र संप्रज्ञातारूपयोगस्य मोक्षहेतुत्वं तत्त्वसाक्षात्कारद्वारा
क्लेशाद्युच्छेदकत्वात् । असंप्रज्ञातयोगस्य^३ चाखिलवृत्ति-
संस्कारदाहद्वारा प्रारब्धस्याप्यतिक्रमेणेति वार्तिकेऽस्माभिः
प्रपञ्चितम् (यो. १. १७, १८.) ; संक्षेपतश्चाग्रेऽपि वक्ष्यामः ।
योगाग्रेषु ज्ञानभक्तिकर्मादिषु च योगशब्दो योगसाधनत्वा-
न्मोक्षोपायत्वाच्च गौण इति ।

अथ का निरोद्धव्याश्चित्तवृत्तयः, को वा निरोध इति ।
उच्यते ।^४ "प्रमाणविपर्ययविकल्पनिद्रास्मृतयः" इति (यो. १.६.)
पञ्चविधाश्चित्तवृत्तयः । इच्छावृत्त्यादिरूपवृत्तीनां चैतन्निरोधेनैव
निरोधो भवति । तत्र प्रत्यक्षानुमानागमाः प्रमाणानि ।
इन्द्रियद्वारा या बुद्धेर्यथार्था वृत्ति सा प्रत्यक्षं प्रमाणम् ।
ईश्वरसत्त्ववृत्तेः संग्रहाय तज्जातीयत्वमत्र विवक्षणीयम् ।

^१ समप्रपुष्टिकालीनस्य—इत्यधिकम् २९ ।

^२ चा—या. २९ ।

^३ असंप्रज्ञातारूपस्य योगस्य—या. २९ ।

बुद्धिवृत्तिश्च प्रदीपस्य शिखाबहुद्धेरप्रभागो येन चित्तस्यै-
काग्रताव्यवहारो भवति । स एवाप्रभाग^१ इन्द्रियद्वारा
वाह्यार्थं संयुज्य अर्थाकारेण परिणमते 'मूपानिक्षिसद्रुतता-
ग्रवत् । तथा च सांख्यसूत्रम् 'भागगुणाभ्यां तत्त्वान्तरं
वृत्तिः संबन्धार्थं सर्पतीति' (सां. ५. १०७.) इति । बुद्धि-
विषयेषु संबन्धार्थं सर्पति गच्छति इति हेतोर्वृत्तिर्न बुद्धेर्भागोऽगोः
स्फुलिङ्गबद्धिमक्तांशो बुद्धेरिच्छादियद् गुणश्च^२ न भवति,
द्रव्यस्यैव क्रियासंभवादित्यर्थः । सा च वृत्तिः पुरुषे^३ प्रतिविम्बिता
सती यद्भासते तदेव प्रमाणस्य फलं प्रमेस्युच्यते । तदेव च
द्रष्टृवृत्तिसारूप्यमप्युच्यते । लिङ्गजन्या वृत्तिरनुमानं प्रमाणम् ;
शब्दजन्या वृत्तिश्च शब्दप्रमाणमिति । फलं तु सर्वत्र पौरुषेयो
बोध एव, पुरुषार्थमेव करणानां प्रवृत्तेरिति । विपर्ययवृत्तिश्च
मिथ्याज्ञानं बोधजन्यम् । विकल्पवृत्तिस्तु 'राहोः शिरः'
'पुरुषस्य चैतन्यम्' इत्यादिरूपा । तस्याश्च विशेषदर्शनानि-
वर्त्यतामात्रेण विपर्ययाद्भेदः । निद्रावृत्तिश्च 'सुखमहम-
स्वाप्सम्' इत्यादिस्मृतिहेतुरनुभवः सुषुप्तिकालीनः सुखादि-
विषयः । स्मृतिश्च संस्कारमात्रजन्या वृत्तिः । इति वृत्तयो
व्याख्याताः ।

^१ स एव च भाग-या. १ पु ।

^२ तेजसश्चैव्यावृत्तप्राप्तम् ।

^३ गुणत्वमिति शोचिन्तम् १ पु ।

^४ पुरुषेणेति शोचिन्तम् १ पु ।

निरोधो व्याख्यायते । निरोधो न नाशोऽभावसामान्यं
वा, अभावानङ्गीकारात्, वक्ष्यमाणसंस्कारजनकत्वानुपपत्तेश्च ।
किं तु वृत्तिनिरोधौ चित्तस्य स्वविषये प्रवृत्तिनिवृत्ती
भावरूपे एव गतिप्रत्यागतिवत्पुरुषप्रयत्नजन्ये, प्रवृत्तिनिवृत्त्यो
रन्योन्याभावात्वे विनिगमकाभावात्^१, प्रवृत्तिनिवृत्त्यौदासीन्य
रूपत्रैविध्यानुपपत्तेश्चेति । अतश्च भावत्वाविशेषाद् वृत्त्येव^२
निरोधेनापि संस्कारो जन्यते, संस्कारवृद्धिं विनाऽनुदिनं
योगस्य कालवृद्धौ नियामकान्तरासम्भवादिति दिक् ।

योगसामान्यं लक्षितम् । तद्विशेष उच्यते । स
योगो द्विविधः — सप्रज्ञातोऽसप्रज्ञातश्च । तत्र सम्यक्सप्रज्ञायते
साक्षात्क्रियते ध्येयमस्मिन्निरोध इति सप्रज्ञातो ध्येयाति
रिक्तवृत्तिनिरोधविशेषः । तथा च ध्येयसाक्षात्काराख्य-
फलोपहितनिरोधत्व सप्रज्ञातत्वम् । एकाग्रताविशेषरूप-
धारणादित्यकालीनानां निरोधानां प्रलयादिकालीननिरोधानां
च व्यावर्तनायोपहितान्तम् । धारणादित्रयकालीनस्तु निरोधो न
साक्षात्कारहेतुः, विषयान्तरवासनायां बलवत्तरतया प्रति-
बन्धात्, योगजधर्मनाश्याधर्मेण प्रतिबन्धाच्चेति । सप्रज्ञातरूपो
ध्येयातिरिक्तवृत्तिनिरोधश्च विषयान्तरसंचाराख्यप्रतिबन्धनिवृत्ति-
रूपतया विषयान्तरवासनाभिभवद्वारा च तथा धर्मविशेषद्वारा च

^१ विनिगमनाभावात्—या २५ ।

^२ वृत्त्या इव इति च्छेदः ।

ध्येयसाक्षात्कारे हेतुर्भवति । चित्तं हि^१ स्वत एव सर्वार्थग्रहणक्षमं विभु च भवति । तमसाऽऽवरणादेव तु न सदा सर्वं गृह्णाति । अतस्तमोवर्धकानां विषयान्तरसंचारवासनापापादीनां निरोधाख्ययोगतः क्षयं स्वयमेव ध्येयं वस्तु साक्षात्क्रियते चित्तेनेति योगशास्त्रसिद्धान्तः । संप्रज्ञातस्य चातुर्विध्यमग्रे वक्ष्यते ।

असंप्रज्ञातो लक्ष्यते । न किञ्चित्संप्रज्ञायतेऽस्मिन्निति व्युत्पत्त्या असंप्रज्ञातयोगः सर्ववृत्तिनिरोधः । तदा संस्कारमात्रशेषं चित्तं तिष्ठति, अन्यथा व्युत्थानानुपपत्तेः । तस्य च लक्षणं तत्त्वज्ञानसंस्कारादाहकत्वे सति सर्ववृत्तिनिरोधत्वम् । प्रलयादिकालीननिरोधव्यावर्तनाय सत्यन्तम् ।

इदानीमभ्यर्हितत्वादादौ योगफलमुच्यते । तत्र तावदयोगद्वयसाधारणं दृष्टं फलं संप्रज्ञातस्य वृत्तिनिरोधेन वृत्त्युत्पद्युःखमोगनिवृत्तिः^२ । अदृष्टं च फलं संप्रज्ञातस्य पूर्वोक्तद्वारैर्ध्येयसाक्षात्कारः,^३ क्षीणवृत्तेरभिजातस्येव मणेर्र्भहीतृग्रहण-प्राप्तेषु तत्तत्तदल्लनता समापत्तिः^४ (यो. १. ४१.) इति सूत्रात् । ततश्चाविद्यादिक्लेशनिवृत्त्या मोक्षः । तथा सत्यां कामनायां भूतेन्द्रियप्रकृतिजयोत्य स्वेच्छामोगश्च^५ भवति । असंप्र-

^१ च-पा. २ पु. ।

^२ प्रवृत्ति-पा. १ पु. ।

^३ स्वेच्छातो गतिश्च-पा. १ पु. ।

^४ योगयोः-पा. २ पु. ।

^५ दुःखनिवृत्ति-पा. २ पु. ।

ज्ञातस्य त्वदृष्टं फलं तत्त्वज्ञानसाधारणानामखिलसंस्काराणां
प्रारब्धकर्मणा च दाहाच्छीघ्रं स्वेच्छया मोक्षः^१ । तथा हि ।
तत्त्वज्ञानेन तावत् स्वसंस्कार प्रारब्धकर्म च नातिक्रामितुं
शक्यते, अविरोधात् 'तस्य तावदेव चिरं यावन्न विमोक्ष्ये
अथ सपत्स्ये' (छा. ६. १४. २.) इति श्रुत्या ज्ञानिनो मोक्षे
प्रारब्धनिमित्तककिञ्चिद्विलम्बसिद्धेश्च, ज्ञानेन प्रारब्धनाशो
जीवन्मुक्तिश्रुतिस्मृतिविरोधाच्च; प्रारब्धकर्मणा ज्ञाननाशकत्वस्य
वेदान्तसूत्रेण प्रतिपिद्धत्वाच्च । योगस्य तु प्रारब्धकर्मनाशकत्वे^२
बाधकाभायेन,

“ विनिष्पन्नसमाधिस्तु मुक्तिं तत्रैव जन्मनि ।

प्राप्नोति योगी योगाग्निदग्धकर्मचयोऽचिरात् ॥”

इति विलम्बाभावश्रवणेन च प्रारब्धकर्मनाशकत्वमस्ति ।
अतः प्रारब्धकर्मणोऽप्यतिक्रमेण शीघ्रमोक्षार्थिनो ज्ञानोत्पत्त्य-
नन्तरमप्यसंप्रज्ञातयोगोऽपेक्ष्यत इति । अधिकं तु वात्सि-
केऽस्माभिः प्रपञ्चितम् । एतेनासंप्रज्ञाताभावेऽपि प्रारब्ध-
भोगानन्तरं ज्ञानिना^३ मोक्षो भवत्येवेति सिद्धान्तो न
विरुध्यते । तत्र च प्रमाणम् 'तस्य' तावदेव चिरं यावन्न

^१ स्वेच्छाभोग्य-इत्यधिकम् १५ । ^२ प्रारब्धनाशकत्वे-या १५ ।

^३ ज्ञानिनो-या. १५ ।

^४ तत्र-१५ ।

विमोक्षे' इत्यादिश्रुति । अविद्याविनिवृत्तौ ^१बीजाभावात्सुनर्ज-
न्मानुषपत्तिश्च । विमोक्षे प्रारब्धकर्मणः सकाशाद्विमुक्तो
भविष्यतीत्यर्थः ।

स्यादेतत् ।

“योगाग्निर्दहति क्षिप्रमशेषं पापजं रजः” ।

प्रसभं जायते ज्ञानं साक्षानिर्वाणसिद्धिदम् ॥”

इत्यादिस्मृत्येकवाक्यतया योगस्य कर्मनाशकत्ववाक्यानि संप्रज्ञात-
योगपराण्येव सन्त्यति । मैवम् । उक्तवाक्येन हि संप्रज्ञातयोगस्य
ज्ञानप्रतिबन्धकपापमात्रनाशकत्वमवगम्यते, न सर्वकर्मनाशकत्वम् ;
तथा सति ‘ज्ञानाग्निं सर्वकर्माणि भस्मसात्कुरुतेऽर्जुन’ इत्यादि-
शाल्लोके ज्ञानस्य सर्वकर्मनाशकत्वमपि नोपपद्येत, ज्ञानहेतुना
संप्रज्ञातयोगेनैव सर्वकर्मनाशकत्वं । यत्तु योगस्य सर्वकर्मनाशकत्वं
श्रूयते ‘योगाग्निदग्धकर्माश्चोऽचिरात्’ इति तदसंप्रज्ञातयोग-
परमेव । अतो नानयोर्धावययोः संप्रज्ञातपरत्वेनैकवाक्यत्वं घटते ।
तस्मात्संप्रज्ञातयोगतज्जन्यज्ञानाभ्यामनाद्यस्य प्रारब्धकर्मणोऽ-
संप्रज्ञातयोगनाशकत्वमेव ‘योगाग्नि-’इत्यादिवान्यार्थः । किं च
ज्ञानस्य योगस्य च कर्मनाशकत्वं सहकार्यच्छेदेन फलाक्षमी-
करणमात्रम् । इदमेव च दाहः । तथा हि । ज्ञानेनाविद्यादिश्रे-

शक्षये सति क्लेशाख्यसहकार्युच्छेदादेव कर्मणा विपाक आरब्धुं न शक्यते, 'सति मूले तद्विपाक —' (यो. २. १३.) इति सूत्रेण कर्मणा स्वमूले क्लेशे सत्येव विपाकारम्भवचनाद्व्यासभाष्येण तथा व्याख्यानाच्च । अतो ज्ञानस्य कर्मनाशकत्वदाहकत्ववचनं न्यायसिद्धानुवादमात्रम् । एवमेवासप्रज्ञातयोगेनापि भोगहेतु-वासनारूप कर्मणा सहकार्येवोच्छिद्यते^१, । व्युत्थानसंस्काराणां निरोधसंस्कारैर्बलवत्तरैरुच्छेदस्य सूत्रभाष्याभ्यामुक्तत्वात्त्वानुभव सिद्धत्वाच्च । अतोऽसप्रज्ञातयोगपरम्परया अस्तिवासनाक्षये सति प्रारब्धफलकमपि कर्म फलरूपत्वे न समर्थं वासनाया अपि कर्मसहकारित्वस्य सूत्रभाष्ययोरेवधृतत्वात् । ततश्चासमाप्त भोगकमेव प्रारब्ध कर्म स्वाश्रयचित्तनाशेन नश्यति, पुरुष प्रयोजनं विना चित्तन्यावस्थानाभावात् पुरुषार्थस्य चित्तस्थिति हेतुत्वात् । तस्मादसप्रज्ञातयोगस्य प्रारब्धकर्मदाहकत्व युक्ति-तोऽपि सिद्धमिति दिक् ।

तदेव योगयो फलमुक्तम् । इदानीं सप्रज्ञातयोगस्य अवान्तरभेदा उच्यन्ते । तत्र सप्रज्ञातश्चतुर्विध — वितर्कानुगत, विचारानुगत, आनन्दानुगत, अस्मितानुगत इति । साक्षात्कारविशेषेषु तान्त्रिक वितर्कादिपरिभाषाचतुष्टयम् । तैः सफलैः साक्षात्कारैः अनुगता उपहिताश्चित्तवृत्तिनिरोधा

^१ असायते-या २ पु ।

^२ चित्ति-या २ पु ।

वितर्कानुगतादिसंज्ञका भवन्ति । वितर्कादिकं क्रमिकं भूमिका-
चतुष्टयमुच्चारोहि^१क्रमिकसोपानपरम्परावत् । अतो वितर्कादीनां^२
क्रमेणैव तदनुगतत्वेन निरोधस्यापि क्रमः कथ्यते, स्वतो निरोधे
क्रमाभावात् । वितर्कादिक्रम औत्सर्गिकः । एकदा चित्तस्य
परमसूक्ष्मप्रवेशस्य^३ प्रायशोऽसंभवात् । तथा च स्मर्यते—

“योगारम्भे मूर्तहरिममूर्तमथ चिन्तयेत् ।

स्थूले^४ विनिर्जितं चित्तं ततः सूक्ष्मे शनैर्नयन् ॥” इति ।

तथा स्थूलादिविषयेषु रागादपि उत्तरोत्तरभूमिषु चित्तसमा-
धानं न संभवति । अतः स्थूलादिसाक्षात्कारेण तत्र तत्र
दोषदृष्ट्या उत्तरोत्तरभूम्यारोहो राजमार्गः । यस्य तु कदाचि-
दीधरप्रसादादादावेवोत्तर^५भूम्यारोहो भवति तेन च पूर्वभूमि-
काभ्यासस्तत्सिद्धिकामना विना न कार्यः, उत्तरभूमिकारोहस्य
फलस्य जातत्वात् । तदुक्तं भाष्यकारैः—^६ ईश्वरप्रसादादर्जि-
तोत्तरभूमिकस्य नापरभूमिषु^७ विनियोगस्तदर्थस्यान्यत एव
सिद्धेः^८ इति ।

एतच्च भूमिकाचतुष्टयमेकस्मिन्नेवालम्बने क्रमात्कर्तव्यम्,
अन्यथा पूर्वपूर्वोपासनात्यागदोषोपात्तेः । चित्तचाञ्चल्यदोष-

^१ उच्चारोहे—या. २ पु. ।

^२ वितर्काणां—या. १ पु. ।

^३ सूक्ष्मे प्रवेशस्य—या. २ पु. ।

^४ विनिर्जित—या. २ पु. ।

^५ प्रसादादेवोत्तर—या. १ पु. ।

^६ प्रसादाद्वितोत्तरभूमिषु—या. २ पु. ।

प्रसङ्गाच्च । तद्यथा । यद्विराट्शरीरं चतुर्भुजादिकं वा शरीरं^१
 घटादिकं वा पर्द्विशतितत्त्वसंघातं समष्टिव्यष्ट्यात्मकमधिकृत्य
 प्रथमं भावना प्रवर्तते तदालम्बनमित्युच्यते । तत्रालम्बने प्रथमं
 स्थूलाकारधारणाध्यानसमाधिभिः स्थूलगताशेषविशेषाणामती-
 तानागतवर्तमानव्यवहितविप्रकृष्टानां गुणदोषरूपाणामश्रुतामतानां
 साक्षात्कारः स चित्तो^२ इत्युच्यते । स्थूलशब्देन च भूतानीन्द्रि-
 याणि चात्र गृह्यन्ते । तपोजपादिसाधनैर्ध्रुवादीनां चतुर्भु-
 जादिसाक्षात्कारादयं साक्षात्कारो विलक्षणः । तेषां हि तपो-
 ध्यानादिना तुष्टः परमेश्वरः स्वयं शरीरं निर्माय पुरः
 प्रकटीभूय बागादिव्यवहारं चक्रे । योगिनस्तु योगबलेन
 वैकुण्ठश्चेतद्वीपादिस्थमेव चतुर्भुजादिशरीरमन्यत्र स्थिताः
 पश्यन्ति । तत्र च बागव्यवहारादिकं न संभवति । तथा
 चतुर्भुजादिशरीरस्य^३ बाह्याभ्यन्तरासिलगुणदोषादिकमतीतादि-
 रूपं पश्यन्तीति विशेषः । इति चित्तो व्याख्यातः ।

अथ विचारो व्याख्यायते । तत्रैवालम्बने स्थूलाकार-
 साक्षात्कारानन्तरं स्थूलाकारदृष्टिं त्यक्त्वा क्रमेण प्रकृति-
 पर्यन्तसूक्ष्माकारधारणादित्रयेण यः पूर्ववदशेषविशेषतस्तत्तत्सूक्ष्मा-
 कारसाक्षात्कारः स विचार इत्युच्यते । सूक्ष्मशब्दस्य कारणार्थ-
 कतया तत्र^४ तन्मात्राहंकारमहत्तत्त्वप्रकृतयः सूक्ष्मशब्देन गृह्यन्ते ।

^१ स्वशरीरं—पा. २ पु. । ^२ तपोऽस्य—पा. २ पु. । ^३ यत्र—पा. २ पु. ।

ननु स्थूलालम्बने कथं सूक्ष्मदृष्टिर्यथार्था स्यादिति चेन्न । सर्वेषां शरीरघटादीनां पट्टिशतितत्त्वकार्यतया कार्यकारणाभेदेन पट्टिशतितत्त्वरूपत्वात् । तथापि कार्यरूपताया अस्थिरत्वेन कारणरूपताया एव सत्यत्वात् । 'वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्' (छा.६.) इति श्रुतेः ।

ननु तथापि सूक्ष्माकारस्यादृष्टजातीयस्य कथं भावना स्यादिति चेन्न । श्रुतमतप्रकारेण सामान्यतो भावनासंभवात् अश्रुतामतविशेषस्य च योगजधर्मबलेन ग्रहणात् । एवं सर्वत्र । इति विचारो व्याख्यातः ।

अथानन्दो व्याख्यायते । तत्रैवालम्बने सूक्ष्माकारसाक्षात्कारानन्तरं तामपि दृष्टिं त्यक्त्वा चतुर्विंशतितत्त्वानुगते सुखरूपपुरुषार्थे धारणादित्रयेण यः पूर्ववदशेषविशेषतः सुखाकारसाक्षात्कारः स आनन्द इत्युच्यते, ज्ञानज्ञेययोरभेदोपचारात् । यद्यपि प्रकृतेस्त्रिगुणात्मकत्वेन सुखवददुःखमोहावपि सर्वत्र स्तः, तथापि सुखरोगेणैव संसारादात्मदर्शनप्रतिबन्धाच्च तदेव मुख्यतोऽशेषविशेषतो योगेन द्रष्टव्यम्, यथा तत्र दोषदर्शनेन दुःखदृष्ट्या वैराम्यं स्यादित्याशयेनानन्दमात्रे योग उपदिष्ट इति मन्तव्यम् । मोक्षधर्मे तु धर्मधर्म्यभेदेन धर्मान्तरवदानन्दमपि चतुर्विंशतितत्त्वेष्वेव प्रवेश्य संप्रज्ञातयोगस्य त्रैविध्यमेव प्रोक्तम्—

“ वितर्कश्च विचारश्च विवेकश्चोपजायते ।

मुने समादधानस्य प्रथमं योगमादित ॥ ” इति ।

प्रथमं योगं संप्रज्ञातं समादधानस्य कुर्वत मुने आदित
क्रमेण वितर्कादित्रयं जायत इत्यर्थः । तत्र च विवेको
वक्ष्यमाणास्मितेति । इत्यानन्दो व्याख्यातः ।

अथास्मिता व्याख्यायते । एष भूमिकाक्रमेण स्थूल-
सूक्ष्मानन्दानां स्वरूपाणि दोषबहुलानि साक्षात्कृत्य तेभ्यो
विरज्य तत्रैवालम्बने यः कूटस्थविमुचिन्मात्रत्वादिरूपैस्तेभ्यो
विवेकत आत्माकारसाक्षात्कार सोऽस्मितेत्युच्यते, ‘देहादि-
भिन्नोऽस्मि’ इत्येतावन्मात्रा^१कारत्वात् । आत्मज्ञानानन्तरं च
ज्ञातव्यं नास्तीत्यतोऽस्मिता चरमभूमिका भवति । अस्यैव चात्म-
साक्षात्कारस्य परा काष्ठा धर्ममेघसमाधिरित्युच्यते यस्योदये
ज्ञानेऽप्यलप्रत्ययरूपेण परचैराम्येण असंप्रज्ञातयोगो जायत
इति । अस्याश्चास्मिताया द्वौ विपर्यौ चतुर्विंशतितत्त्वविवेकत
आत्मसामान्यं पञ्चविंशतितत्त्वविवेकत परमात्मा च । तयो-
रप्यौत्सर्गिको भूमिकाक्रमोऽस्ति,

“ चतुर्विंशतितत्त्वेषु स्यातो यः पञ्चविंशकः ।

विवेकात्तेवलीभूतं पण्डितं सोऽनुपश्यति ॥ ”

^१ एतन्मात्रा-भा. २५ ।

^२ पण्डित-भा. १५ ।

इति स्मृतेः, जीवापेक्षयापि परमात्मनः सूक्ष्मत्वाच्च । जीवस्य हि स्वरूपं^१ प्रत्यक्षमस्ति,^२ तत्रैव ज्ञानेऽपरिच्छिन्न-कूटस्थत्वादिज्ञानस्यैवात्मसाक्षात्काररूपत्वात् । परमात्मनस्तु तद-प्रत्यक्षमिति^३ । तत्रात्मसामान्यविषयको योगः सत्त्वपुरुषान्यता-ख्यातिशब्देन स्थले स्थले सूत्रभाष्ययोरुक्तः । परमात्मयोगस्तु 'ईश्वरप्रणिधानाद्वा' (यो. १. २३.) इति सूत्रेण तद्भाष्येण चोक्तः । तथा मात्स्यकौर्मयोरपि—

“ योगी च त्रिविधो ज्ञेयो भौतिकः सांख्य एव च ।

तृतीयोऽन्त्याश्रमी प्रोक्तो योगमुत्तममास्थितः ॥

प्रथमा भावना पूर्वं सांख्ये स्वक्षरभावना ।

तृतीये चान्तिना^४ प्रोक्ता भावना पारमेश्वरी ॥ ” इति ।

अत्र भूतशब्दोऽखिलजडोपलक्षकः^५ । अन्त्याश्रमी पर-महंसः । प्रथमा भूतभावना । पूर्वं प्रथमयोगिनि । सांख्ये तु मध्यमयोगिन्यक्षरभावना कूटस्थचित्सामान्यभावना । तृतीये च परमहंसेऽन्तिमा अन्ते कर्तव्या पारमेश्वरी परमात्मगोचरा भावनेत्यर्थः । अतः सर्वेषु संप्रज्ञातेषु मध्ये पारमेश्वरयोग एव श्रेष्ठः । तथा कौर्मोऽप्युक्तम्—

^१ स्वरूपज्ञान—पा. २ पु. १

^२ तदप्यप्रत्यक्षमिति—पा. २ पु. १

^३ चरमा—पा. २ पु. १

^४ लक्षण—पा. १ पु. १

“ यत्र पश्यसि^१ चात्मानं नित्यानन्दं निरञ्जनम् ।
 मामेकं स महायोगो भाषितः पारमेश्वरः ॥
 ये चान्ये योगिना योगाः श्रूयन्ते ग्रन्थविस्तरे ।
 सर्वे ते ब्रह्मयोगस्य कलां नार्हन्ति षोडशीम् ॥
 यत्र साक्षात्प्रपश्यन्ति विमुक्ता विश्वमीश्वरम् ।
 सर्वेषामेव योगादां स योगः परमो मतः ॥ ” इति ।

नन्वस्मितायाः कथमचेतनेषु घटाद्यालम्बनेषु संभव इति चेन्न । कारणरूपेण जीवेश्वरयोः सर्वत्रानुगमात्, मुक्तात्मनां च विभुत्वेन सर्वत्रानुगमादिति ।

तदेवं संप्रज्ञातयोगस्य चत्वारो भेदा निरूपिताः^२ । तेषु च वितर्काद्याश्चत्वारः स्थूलादिसाक्षात्काराः समापत्तिशब्देनापि तन्त्रे परिभाषिताः । तत्र च वितर्कानुगतविचारानुगतयोर्यो वितर्कविचारी विशेषणे तावपि प्रत्येकं द्विविधो भवतः । तयोर्वितर्कः सवितर्कनिर्वितर्करूपेण द्विधा । विचारश्च सविचार-निर्विचाररूपेण द्विधा । तद्यथा । भूतेन्द्रियरूपस्थूलसाक्षात्कारो यो वितर्क इत्युक्तः स चेच्छब्दार्थज्ञानानां विकल्पेन मिश्रितो भवति तदा सवितर्कसमापत्तिरित्युच्यते । तेन शून्या च निर्वि-
 तर्कसमापत्तिरिति ।

^१ पश्यति-भा. २ । १ पु. ।

^२ प्रवर्तिताः-भा. ३ पु. ।

अथ कः शब्दार्थज्ञानविकल्प इति । उच्यते । हरिरिति शब्दो हरिरित्यर्थो हरिरिति ज्ञानम्, इत्येवं त्रयाणां शब्दार्थ-ज्ञानानामेकाकारत्वेनाभेदग्रमः पूर्वोक्तविकल्परूपः शब्दार्थ-ज्ञानविकल्पः । तद्युक्तश्च स्थूलाक्षात्कारः सवितर्कः सविकल्प^१ इति चोच्यते । तच्छून्यश्च स्थूलाक्षात्कारो निर्वितर्को निर्विकल्प इति चोच्यते । निर्विशेषणाल्मादिसाक्षात्कारो निर्विकल्प^२ इत्याधुनिकतार्किकप्रलापस्त्वप्रामाणिकः एवेति मन्तव्यम् । अत्र^३ शब्दादिविकल्पो विकल्पसामान्योपलक्षकः, युक्तिसाम्यात् । तेन च सवितर्का समापत्तिरपरप्रत्यक्षमुच्यते, विकल्परूपाविद्यालेशसंपर्कात् । निर्वितर्का तु समापत्ति पर-प्रत्यक्षमुच्यते^४, आरोपसामान्याभावात् । इति वितर्कस्य द्वैविध्यमुक्तम् ।

विचारस्य द्वैविध्यमुच्यते । तन्मात्रादिप्रकृतिपर्यन्तसूक्ष्म-साक्षात्कारो यो विचार इत्युक्तः स चेत्स्वस्वविकाराणां देशकालादीनां चानुमतेन मिश्रितो भवति तदा सविचार-समापत्तिरुच्यते । तेन शून्या च निर्विचारसमापत्तिरिति । तदित्थं संप्रज्ञातस्य भेदा उक्ताः ।

^१ वितर्क इति—या १ पु. । सविकल्प—या. ३ पु. ।

^२ निर्विकल्पक—या २ पु. ।

^३ न च—या. १ पु. ।

^४ उच्यते—इति नास्ति १ पु. ।

सर्वे च ते^१ संप्रज्ञातयोगाः सालम्बनयोगा इति सबीज-
योगा इति चोच्यन्ते, ध्येयरूपालम्बनयोगात्, तदाऽपि वृत्ति-
बीजसंस्कारोत्पत्तेश्चेति ।

संप्रज्ञातयोगिनः चतुर्भूमिका भवन्ति । तद्यथा प्रथम-
कल्पिको^२ मधुभूमिकः प्रज्ञाज्योतिरतिक्रान्तभावनीयश्च । तत्र
सवितर्कसमापत्तिमान् प्रथमः, शब्दार्थज्ञानविकल्पापरित्यागात् ।
निर्वितर्कसमापत्तिमान् द्वितीयः । स च श्रुतंभरप्रज्ञ इत्युच्यते,
तत्प्रज्ञायामसदारोपसंपर्कासंभवात् । इयं च भूमिका मधुम-
त्यप्युच्यते । मधुवत् वृत्तिहेतुना प्रज्ञया योगात् । ततश्च
क्रमेण निर्विचारसमापत्तिनिष्ठया प्रकृतिपर्यन्तजयी तृतीय ।
अस्यामेव च भूमिकायामानन्दानुगतस्य प्रवेशः । ततश्चास्मि-
त्तानुगतयोगनिष्पत्तिपर्यन्तश्चतुर्थः । अस्याश्च भूमिकाया धर्म-
मेधाख्यसमाधिना परिसमाप्तिर्भवति । धर्ममेघसमाधिस्तु^३ तदो-
च्यते यदा सिद्धिकामनात्यागेन निरन्तरोत्पन्नात् सत्त्व-
पुरुषान्यताख्यातिप्रवाहात् स्वासनाविद्यानिवृत्त्या प्रयोजना-
भावेन तस्यामपि ख्यातौ दुःखात्मिकायामलंघ्यस्वरूपं परवैराग्यं
जायते यदुत्तरमसंप्रज्ञातयोग उदेतीति सर्वज्ञतादिजनकं प्रकृष्टं

^१ सर्वे वेत्ते-पा. २ । ३ पु. ।

^२ प्राथमिको-पा. २ पु. ।

^३ द्य.पा. २ पु. ।

धर्मं मेहति वर्पतीति व्युत्पत्त्या धर्ममेघः समाधिरुच्यते ।
अस्यामवस्थायां जीवन्मुक्त इत्युच्यते ।

• नन्वेवं किं सर्वज्ञतादिकं विना जीवन्मुक्तिपरममोक्षौ न
स्तः^१ न न स्तः, भाष्यवाक्यात् । तद्यथा । सर्वज्ञत्वपर्यन्ता-
खिलयोगसिद्धिव्याख्यानानन्तरं भाष्यम्— “ईश्वरस्यानी-
श्वरस्य वा^२ प्राप्तविवेकजज्ञानस्येतरस्य वा न दग्धक्लेशबीजस्य
ज्ञाने पुनरपेक्षा कानिदस्ति सत्त्वशुद्धिद्वारेण स्वेतत्समाधि-
जमैश्वर्यं ज्ञानं चोपक्रान्तम् । परमार्थतस्तु ज्ञानाददर्शनं
निवर्तते । तस्मिन्निवृत्ते न सन्त्युत्तरक्लेशाः । क्लेशाभावात्
कर्मविपाकाभावः । चरिताधिकाराश्चैतस्यामवस्थायां गुणा न
पुरुषस्य^३ दृश्यत्येनोपतिष्ठन्ते । तत्पुरुषस्य कैवल्यम् ।”
(यो. भा. ३. ५५.) इति । अत्र विवेकजज्ञानं विवेकख्यातेः
सिद्धिः सर्वज्ञता पूर्वसूत्रप्रोक्ता । सत्त्वशुद्धिस्तु मुक्तवैराग्यमिति ।
अतः सार्वज्ञ्यादिपर्यन्तधर्ममेघसमाभ्यनुत्पादेऽपि अभिमानरागद्वे-
षादिरूपभवबीजदाहेनैव मुक्तिद्वयमिति सांख्यसिद्धान्तोऽत्राप्यनु-
मतः^४ ।* असंप्रज्ञातयोगस्तु अखिलवासनाक्षयेण प्रारब्धातिक्रम-
द्वारा शतिति स्वेच्छया मोक्ष एवोपयुज्यते न तु नियमेनेति
प्रागेवोक्तम् । इति संप्रज्ञातः प्रपञ्चितः ।

^१ च-पा. २ पु. ।

^२ हेयत्वे-पा. १ पु. ।

^३ अनुपपन्न-पा. २ पु. । अपावित-पा. २ पु. ।

इदानीमसंप्रज्ञात प्रपञ्च्यने । असंप्रज्ञातयोगो द्विविध —
 उपायप्रत्ययो भवप्रत्ययश्च । शास्त्रोक्तोपायानुष्ठानादिहेव लोके
 योऽसंप्रज्ञातो जायते स उपायप्रत्ययः, प्रत्ययशब्दस्य कारण-
 वाचित्वात् । उपायाश्च श्रद्धावीर्यस्मृतिसमाधिप्रज्ञारूपा इति
 (यो १. २०) सूत्रेणोक्ता । तत्र श्रद्धा योगे प्रीति । वीर्यं
 चित्तस्य धारणा । स्मृतिर्ध्यानम् । समाधियोगस्य चरमाङ्गम् ।
 प्रज्ञा संप्रज्ञातयोगजन्यसाक्षात्कार । एतानि क्रमेण वक्ष्यमाण-
 परैराम्यद्वारेण असंप्रज्ञातस्योपाया भवन्ति । तेषां चोपाया-
 नामतिशीघ्रतीव्रतरानुष्ठानादासन्नतरोऽसंप्रज्ञातपर्यन्तयोगस्तत्फलं
 मोक्षश्च भवति । उपायानुष्ठानमान्येऽपि चेश्वरप्रणिधानादा-
 सन्नतरो तौ भवतः, परमेश्वरप्रणिधानेन तदनुग्रहादिति ।

अथ क ईश्वर किं या तत्प्रणिधानम् ? उच्यते । अविद्यादि-
 पञ्चकैर्धर्मार्थमैस्तद्विपाकैः सास्कारसामान्यैश्च कालत्रयेऽप्य-
 परामृष्टः पुरुषविशेष ईश्वर । स च 'अथातो ब्रह्मजिज्ञासा'
 (ब्र. १. १. १.) इत्यादिवेदान्तसूत्रैरशेषविशेषतो मीमासित ।
 अतोऽत्र दिङ्मात्रेणोच्यते । तस्य साम्यातिशयशून्यमैश्वर्यं सार्वद्व्यं
 च, स च सर्वेषां ब्रह्मदिष्णुहरादीनामपि गुरुः पिता, अन्तर्यामि-
 विधया वेदादिद्वारा^१ च ज्ञानचक्षुः प्रदश्च ; तस्य प्रणवो नाम,
 प्रणवपूर्वक च तदनुचिन्तनं साक्षात्कारपर्यवसायि प्रणिधानमिति ।

अतः परमेश्वरे संयमोऽसंप्रज्ञातपर्यन्तयोगे मोक्षे च मुख्यकल्पः, आसन्नतरतासंपादनात् ; जीवात्मसंयमस्तु तत्रानुकल्प इति सिद्धम् । किं च, ईश्वरप्रणिधानाद्व्याध्यादिरूपा योगस्यान्तराया अपि न भवन्ति । अतोऽपि तदेव मुख्यकल्प इति । तथा चास्य मुख्यकल्पत्वं स्मर्यते—

“ तस्मान्मुमुक्षोः सुमुखो मार्गः श्रीविष्णुसंश्रयः ।

चित्तेन चिन्तयन्नेव वदन्त्यते भुवमन्यथा ॥ ” इति ।

तदेवमुपायप्रत्ययो व्याख्यातः ।

अथ भवप्रत्ययो व्याख्यायते । प्राग्भवीयसाधनानुष्ठाना-
दौत्पत्तिकज्ञानवैराग्याभ्यामिच्छामात्रेण योऽसंप्रज्ञातो विदेह-
प्रकृतिलयानां देवताविशेषाणां जायते स भवप्रत्यय उच्यते,
जन्ममात्रकारणकत्वात् । यथा हिरण्यगर्भादीनां योगनिद्रा-
दिकम् । तत्र विदेहा नाम स्थूलदेहनिरपेक्षेण लिङ्ग-
देहेनाखिलव्यवहारक्षमा हिरण्यगर्भादयः । ये तु प्रकृत्यु-
पासनया तच्छब्दपरमेश्वरोपासनया वा ब्रह्माण्डं भित्त्वा
महत्तत्त्वपर्यन्तावरणान्यतीत्य प्रकृत्यावरणं गत्वा ईश्वरकोटयस्ते
प्रकृतिलया उच्यन्ते इति ।

संप्रज्ञातयोगस्य तु भवप्रत्ययरूपविशेषो न संभवति,
धारणाध्यानसमाधीनां संप्रज्ञातयोगस्यान्तरङ्गत्वेन तेषां निष्पत्तौ

तस्मिन्नेव जन्मनि संप्रज्ञातावश्यंभावात् । अतः संप्रज्ञाते
उपायप्रत्ययभवप्रत्ययविभागः सूत्रमाप्ययोर्न कृत इति ।

स च द्विविधोऽप्यसंप्रज्ञातो ध्येयामावाविरालम्बनयोग उच्यते ।
अभ्यस्यमानश्च क्रमेणाखिलसंस्कारदाहकृत्वान्निर्बोजयोग उच्यते ।

असंप्रज्ञातयोगो हि निरोधरूपोऽपि नवनवसंस्कारातिशय-
मभ्यासाज्जनयति, येन संस्कारतारतम्येन दिनपक्षमासादि-
पर्यन्तकालवृद्धिः क्रमेण योगस्य भवति । स संस्कारो यथा
यथाऽतिशेते तथा तथा तत्त्वज्ञानपर्यन्ताखिलवृत्तिसंस्कारास्तनू-
करोति । एवं क्रमेण चरमासंप्रज्ञातेऽखिलसंस्कारदाहो भवति ।
ततः प्रारब्धमपि कर्म न स्वविषाकसमाप्तौ समर्थम्, भोग-
संस्कारसहकार्यभावात् ‘तं विद्याकर्मणी समन्वारमेते पूर्वप्रज्ञा
च’ (बृ. ४. ४. २.) इत्यादिभुक्तिस्तित्तिन्यायैर्जन्मादिविषाके
पूर्वप्रज्ञाशब्दोक्तस्य प्राम्बवीयभोगसंस्कारस्य विद्याकर्मसहका-
रित्वसिद्धे । ततश्चरिताधिकारं चित्तं प्रारब्धकर्मणा निरोध-
संस्कारैश्च सह स्वकारणेऽप्यन्तं लीयते । या नेयं चित्तस्य
महानिद्रा, इयमेव पुरुषस्य कैवल्यमात्यन्तिको दुःखात्मकाखिल-
दृश्यवियोगः, चित्तद्वारैव पुरुषस्य दृश्यरूपद्वितीयसम्बन्धादिति ।
तथा च स्मर्यते—

“मनसोऽभ्युदयो नाशो मनोनाशो महोदयः ।” इति ।

तत्त्वज्ञानमात्रान्मोक्षे तु प्रारब्धसमाप्त्यनन्तरं तत्त्वज्ञान-
संस्कारोऽपि चित्तेन सहैव नश्यतीति विशेषः । इदमत्रावधेयम् ।
ज्ञानं योगश्चोभयमपि व्यापारभेदात्स्वातन्त्र्येण मोक्षकारणमत्र
शास्त्रे विवक्षितम् । गीतादिषु चोक्तम्—

“ यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ”

(गी. ५. ५.)

इत्यादिभिः । सांख्यं विवेकसाक्षात्कारः । योगस्तु चित्तवृत्ति-
निरोधः । अतः केवलज्ञानेन मोक्षे जनयितव्येऽभिमाननिवर्त-
कात्मसाक्षात्कारपर्यन्त एव संप्रज्ञातोऽपेक्ष्यते न तु वृत्त्यन्तरवा-
सनाक्षयाद्यथ पुनः संप्रज्ञातपरम्पराऽपि, प्रारब्धसमाप्तौ सत्यां
ज्ञानवासनावत्^१ इतरवासनानामपि चित्तेन सहैव विनाशादिति
दिक् ।

इति श्रीविज्ञानभिक्षुविरचिते योगसारसंग्रहे^२ योगस्वस्वस्य
तत्त्वयोजनस्य च निरूपणं प्रथमोऽशः ।

अथ द्वितीयोऽंशः ।

योगस्य स्वरूपं निरूपितम् । इदानीं योगस्य साधनानि वक्ष्यामः ।

तत्र मन्दमध्यमोत्तमभेदेन त्रिविधा योगाधिकारिणो भवन्त्या-
रुरुक्षुयुञ्जानयोगारूढरूपाः । तेषां त्रिविधानि साधनानि
सूत्रभाष्याभ्यामुक्तानि । तेषु मन्दमध्यमयोः साधनान्यग्रे
वक्ष्यामः सौत्रक्रमात् । उत्तमाधिकारिणस्तु सौत्रक्रमेणैवादा-
बुच्यन्ते । उत्तमाधिकारिणस्त एव ये पूर्वभवानुष्ठितबहिरङ्ग-
साधनतया तन्नैरपेक्ष्येणैव योगारूढाः । यथा जडभरतादयः ।
तेषां योगनिष्पत्तावभ्यासवैराग्ये एव मुख्यसाधनम् । न तु
वक्ष्यमाणः क्रियायोगो वक्ष्यमाणानि योगबहिरङ्गाणि वाऽऽवश्य-
कानि, ‘अभ्यासवैराग्याभ्यां तन्निरोधः’ (यो. १. १२.)
इति सूत्रात् सोपकरणे अभ्यासवैराग्ये व्याख्याय “उपदिष्टः”
समाहितचित्तस्य योगः; कथं व्युत्थितचित्तोऽपि योगयुक्तः

स्यादित्येतदर्थमिदमारम्यते ” इत्येव भाष्यकृता क्रियायोगादिरूपसाधनसूत्राणामवतारणाच्च । तथा,

“ आरुरुक्षुयतीनां च कर्मज्ञाने उदाहृते ।

आरुरुक्षोर्गवृक्षाणां ज्ञानत्यागौ परौ मतौ ॥ ”

इति गारुडाच्च । जडभरतादीनां तथैवाचाराच्च । त्यागोऽत्र प्रकृतत्वाधोगान्तरायस्य कर्मणः । तदुक्तं मोक्षधर्मे—

“ कर्मणा बध्यते जन्तुर्विद्यया च^१ विमुच्यते ।

तस्मात्कर्म न कुर्वन्ति यतयः पारदर्शिनः ॥ ”

इति । अनुगीताया च—

“ अपेतब्रह्मकर्मा तु केवलं ब्रह्मणि स्थितः ।

ब्रह्मभूतश्चरल्लोके ब्रह्मचारीति कथ्यते ॥

ब्रह्मैव समिधस्तस्य ब्रह्माग्निर्ब्रह्म विष्टरः ।

आपो ब्रह्म शुर्वर्द्धं स ब्रह्मणि समाहितः ॥ ” इति ।

गारुडे च—

“ आसनस्थानविधयो न योगिन्यः प्रसाधकाः ।

विलम्बजनना सर्वे विस्तराः परिकीर्तिताः ।

शिगुपालः सिद्धिमात्रं स्मरणाभ्यासगौरवात् ॥ ”

इति ।

अत्र बाह्यकर्मणामेव योगान्तरायत्वात्^१ त्यागो विवक्षितो न त्वान्तरस्य ।

“ एतानेके महायज्ञान्योगशास्त्रविदो जना ।

अनीहमाना सततमिन्द्रियेष्वेव जुहति ॥ ”

इति ^२मन्वादिष्वनीहमानस्यापि योगिनोऽन्तर्यागविधानात् ,
आवश्यकभिक्षादनन्धानादावन्तर्यागस्याविक्षेपकत्वेन फलेच्छा-
भिमानशून्यत्वेन च योगिनामवन्धकत्वाच्चेति दिक् ।

योगस्योत्तमाधिकारी च योगारूढो गीतायां लक्षित —

“ यदा हि नेन्द्रियार्थेषु न कर्मस्वनुपज्जते ।

सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ” (गी. ६. ४.)

इति । योगारूढस्य च पारमहस्येन योगाम्यातो राजमार्ग ,
‘ एतमेव प्रव्राजिनो लोकमिच्छन्त प्रव्रजन्ति ’ (बृ. ४. ४.),
‘ ते ह स्म पुत्रैपणायाश्च वित्तैपणायाश्च लोकैपणायाश्च व्युत्थायाथ
भिक्षाचर्यं चरन्ति ’ (बृ. ३. ५.), ‘ तस्मादेवंविच्छान्तो
दान्त उपरतस्तितिक्षु समाहितो भूत्वाऽऽत्मन्येवात्मानं पश्येत् ’
(बृ. ४. ४.) इत्यादिद्युत्तिन्मृत्योस्तदर्शनादिति ।

तत्राम्यासश्चित्तस्य न्यितौ यत्नः । स्थितिश्च योगचर-
माहसमाधिनिश्चरैकाग्रताधारात्स्य ,

^१ योगान्तरायतया—पा. १ । २ पु. १

^२ मन्त्रा—पा. ५ ।

“श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥”

(गी. २. ५२.)

इति गीतादिभ्यः । तस्यां स्थितौ यत्नः तदर्थः प्रयासो
ध्येयाद्वहिर्गच्छतश्चित्तस्य पुनः पुनरानयनम् । तदुक्तं गीता-
याम्—

“यतो यतो निश्चलति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥”

(गी. ६. १६.) इति ।

वैराग्यं च अलं बुद्धिः, न तु रागाभावमात्रम्, विषयासांनि-
ध्यादिना रागाभावे चिरकल्पापत्तेः । तच्च वैराग्यं द्विविधं
परमपरं च ।

तत्रार्जनरक्षणक्षयहिंसाद्यनन्तदोषदर्शननिमित्तकमैहिकानुष्मि-
कविषयेषु वैतृष्यमपरं वैराग्यम् । त्रदपि चतुर्विधं यतमानसंज्ञा,
व्यतिरेकसंज्ञा, एकेन्द्रियसंज्ञा, वशीकारसंज्ञा चेति । तत्र वैराग्य-
साधनस्य दोषदर्शनस्याभ्यासो यतमानसंज्ञानाम्नी वितृष्णा वैरा-
ग्यस्य प्रथमभूमिका । ततो जितान्येतानीन्द्रियाणि^१ तानि च
जेतव्यानीति व्यतिरेकावधारणावस्था व्यतिरेकसंज्ञा । ततश्च

^१ जितानीन्द्रियाणि—पा, ० : ३ पु ।

बाह्येन्द्रियविषयेषु रूपादिषु रागादिष्वे सति, एकस्मिन्नेव मनसि मानावमानादिविषयकरागद्वेषादिनिरसनमेकेन्द्रियसंज्ञा । ततश्च विषयस्य मानावमानादेश्च सांनिध्यकालेऽपि सर्वेन्द्रियाणां चित्तस्य चाक्षोभो बशीकारसंज्ञेति । सर्वत्र संज्ञाशब्दोऽभिव्यक्त्यर्थः । तेन स्फुटता लभ्यते । एतेषु चतुर्विधवैराग्येषु^१ बशीकारसंज्ञैव योगारूढस्यानुप्रेया, पूर्वस्य वैराग्यत्रयस्य युञ्जानायस्थायामेव सिद्धत्वादिति ।

अपरं वैराग्यमुक्तम् । परं वैराग्यमुच्यते । आत्मानात्मविवेकसाक्षात्कारादनात्मत्वदृष्ट्या, ज्ञानफलस्य वाऽविद्यानिवृत्तेः सिद्ध्या, तत्त्वज्ञानपर्यन्तेषु सर्वदृश्येषु पूर्वोत्पन्नदोषदर्शनेनैव दोषान्तरदर्शननिरपेक्षेणालंबुद्धिः परं वैराग्यम् । एतदनन्तरमेव मोक्षस्यावश्यकतयाऽस्य परत्वमिति ।

अभ्यासवैराग्ये व्याख्याते । एतयोश्च मध्ये वैराग्येण विषयवृत्तिः कुण्ठीक्रियते, ध्येयगोचराभ्यासेन यद्वचेयाकारवृत्तिप्रवाहो बलवान्दृढः क्रियत इत्युभयाधीनश्चित्तवृत्तिनिरोध इति ।

इदानीमभ्यासस्यान्तरङ्गं साधनं परिकर्मादिकमुच्यते । परिकर्मशब्देन च स्थितिहेतुश्चित्तसंस्कार उच्यते, 'परिकर्माङ्ग-संस्कारः' इति 'परिकर्म प्रसाधनम्' इति चानुशासनात् ।

तत्र चित्तप्रसाद एकं परिकर्म । प्रसादश्च विषयकालुष्य-
राहित्यम् । प्रसादे च हेतवः—सुखितेषु मैत्री, दुःखितेषु
करुणा, पुण्यशीलेषु हर्षः, पापशीलेषूपेक्षा । इत्येवमादयो
रागद्वेषनिवर्तनोपायाः । तदुक्तं गीतायाम्—

“रागद्वेषवियुक्तैस्तु^१ विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥
प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥”

(गी. २. ६४, ६५.)

इति । प्राणायामश्च चित्तप्रसादस्य द्वितीय उपाय इति ।

परिकर्मान्तरं^२ च विषयवती प्रवृत्तिः । विषया गन्धादय-
स्तन्मात्ररूपा । अल्पेनाभ्यासयोगेन तत्साक्षात्कारो विषयवती
प्रवृत्तिरुच्यते । तत्र नासाग्रे चित्तधारणयाऽल्पेनैव कालेन
जायते या दिव्यगन्धसंविक्ता गन्धप्रवृत्तिः । एवं जिह्वाग्रे रस
संविद् । तालुनि रूपसंविद् । जिह्वाया मध्ये स्पर्शसंविद् ।
जिह्वामूले शब्दसंविद् । एतत्सर्वं शास्त्रप्रामाण्यादवधारणीयम् ।
एतासां च प्रवृत्तीनां विवेकपर्यन्तयोगभूमिषु श्रद्धातिशयद्वारा
चित्तस्थैर्यहेतुत्वम् । स्थैर्यसंस्कारद्वारा चैकग्र्यं^३ हि शास्त्रीयार्थस्य

^१ वियुक्तेस्तु—पा. २ पु. ।

^२ परिकर्मान्तर—पा. २ पु. ।

^३ चैकग्र्यम्—पा. २ । १ पु. ।

साक्षात्कारे सति सर्वत्रैव साक्षात्कारेण शब्दादृद्ध्या स्थैर्यसंस्कारेण च चित्तस्थैर्यं युक्तमिति ।

तृतीयं परिकर्म विशोका ज्योतिष्मती । विगत शोको यस्यामिति विशोका । यतश्च विशोका, अतो ज्योतिष्मतीनाम्नी प्रगृच्छित्तस्थैर्यहेतुर्भवति । ज्योतिष्मती च द्विविधा प्रगृच्छि-
बुद्धिसाक्षात्कारो विविक्तपुरुषसाक्षात्कारश्च । तयोश्च प्रकाश-
बाहुल्यात्तद्विषयरूपप्रगृह्योर्ज्योतिष्मतीत्वम् । नन्वात्मसाक्षात्कारा-
नन्तरं चित्तस्थैर्यस्य किं प्रयोजनम्, अविधानिष्टत्वा कृतकृत्य-
त्वादिति चेन्न । जातेऽप्यात्मसाक्षात्कारेऽखिलसंस्कारदाहकासं-
प्रज्ञातार्थिन परवैराग्यार्थं संप्रज्ञातपरम्पराया अपेक्षितत्वात्,
जीवात्मसाक्षात्कारोत्तरमपि परमात्मसाक्षात्कारार्थिन परमात्म-
योगापेक्षणाच्चेति ।

चतुर्थं तु परिकर्म विरक्तचित्तचिन्तनम् । यदा हि विरक्ते नारदादिचित्ते चित्तं समाधीयते तदा तद्वदेव ध्यातृचित्तमपि विरक्तं स्थिरस्वभावं भवति ; यथा कामुकचिन्तया चित्तं कामुकं भवतीति ।

पञ्चमं परिकर्म स्वप्ननिद्रान्यतरज्ञानचिन्तनम् । यदा हि जाग्रज्ज्ञाने स्वप्नज्ञानदृष्टि-
क्रियते स्वरूपावरकलसाम्याद्बद्धगुर-
विषयकलसाम्याच्च, तदा तत्र विरक्त सच्चित्तं स्थिरं भवति ।
एतदर्थमेव श्रुतिस्मृत्यो स्वप्नार्थेन प्रपञ्चो ऋष्यने दीर्घत्वम्-

मिमं विद्धि' इत्यादिभि । तथा यदा जाग्रत्पुरुषेषु सुषुप्ति-
दृष्टिं क्रियते स्वरूपादरणसाम्यात्, निद्रादोषेणान्तराऽन्तरा
स्वप्नदर्शनवदन्तराऽन्तरैव जगद्दर्शनाच्च, तदा तेषां व्यवहारेषु
विरक्त सच्चित्तं स्थिरं भवति । तथा च स्मर्यते—

“यथा सुषुप्त पुरुषो विध्वनात्मनि पश्यति ।
आत्मानमेकदेशस्थं मन्यते स्वप्न उत्थिते ॥
एवं जागरणादीनि जीवस्थानानि चात्मन ।
मायामात्राणि विज्ञाय तद्द्रष्टारं परं स्मरेत् ॥”

इत्यादिकमिति ।

पशुं परिकर्म यथाभिमतध्यानं स्वाभिलषितहरिहरमूर्त्यादीं
ध्यानम् । चित्तस्य रूपादिरागाच्चत्र स्थितस्यान्यत्रापि विवेक-
पर्यन्ते स्थितियोग्यता भवतीति ।

एतानि परिकर्माण्युक्तानि । एतेषु चिन्तारूपाणां परिकर्म-
णामनुष्ठाने इच्छाविकल्प इति ।

तदेवं योगद्वयसाधारणं साधनमभ्यासवैराग्याख्यमुक्तम् ।
अभ्यासस्य च साधनं परिकर्मोक्तम् ।

तत्रायमवान्तरविभागो ऋहीतृप्रहणप्राद्वरूपपङ्क्तिशतितत्त्वा-
भ्यासो वशीकाराख्यमपरं वैराग्यं च सप्रज्ञातयोगसाधनम् ।
तत्र च वैराग्यं साक्षादेव वृत्तिनिरोधकारणम् । अभ्यासस्तु

समाधिरूपाङ्गद्वारा । असंप्रज्ञाते तु परवैराग्यमेव साक्षात्कार-
णम् । वैराग्यरूपस्यैव ज्ञानस्याभ्यासस्तु वैराग्यनिष्पत्तिद्वारा
कारणम् । परवैराग्यं च निष्पन्नतया विवेकख्यातावपि दुःखा-
त्मिकायामलंबुद्धिरित्युक्तम् । सालम्बनस्त्वभ्यासो विवेकसाक्षा-
त्कारद्वारैवासंप्रज्ञातकारणं न साक्षादिति दिक् ।

इत्युक्तमाधिकारिणो योगसाधननिरूपणम् ।

अथ मध्यमाधिकारिणो युञ्जानस्य वानप्रस्थादे प्रकृष्टक्रिया-
योगरूपं योगसाधनं निरूप्यते । तस्य च क्रियायोगो मुख्यतः
साधनम् । अभ्यासवैराग्यादिकं तु यथाशक्तितोऽनुष्ठेयम् ।
प्रकृष्टक्रियायोगश्च तपः स्वाध्यायेश्वरप्रणिधानानि । तत्र तपः
शास्त्रोक्तव्रतेन शीतोष्णादिद्वन्द्वसहनम्^१ । स्वाध्यायो मोक्ष-
शास्त्राणामध्ययनं प्रणवादिजपो वा । ईश्वरप्रणिधानं त्वत्र
परमगुरौ सर्वकर्मार्पणं तत्फलसंन्यासो वा, भाष्यकारैस्तथा
व्याख्यातत्वादिति । अर्पणशब्दार्थश्च स्मृतिवृत्तः । यथा—

“ ज्ञानतोऽज्ञानतो वाऽपि यत्किञ्चित्कुरुते नरः ।

तत्सर्वं भगवानेव कुरुते योगमायया ॥

नाहं कर्ता सर्वमेतद्भूतैव^२ कुरुते तथा ।

एतद्व्यापार्यं प्रोक्तमपि मिस्तत्त्वदर्शिभिः ॥ ”

^१ यन्त्रावादीनां तु तपेयान्तर्भावः इत्यधिकम्—२. पु ।

^२ हस्तैव—पा. २. पु ।

इत्यादिना । कर्मफलार्पणं च कर्मफलानां परमेश्वरो भोक्तेति चिन्तनम् । ‘ऋतं पिवन्ती’ इत्यादिश्रुतिभिः परमेश्वरस्यापि गोगसिद्धेः, ‘अनश्नन्नन्यो अभिचाकशीति’ (वृ. ३) इति श्रुत्या चाभिमानपूर्वकस्य मुख्यभोगस्यैव परमेश्वरे प्रतिपेधात् । यदेव जीवान्कर्मफलानि भोजयन्परमेश्वरः प्रीणाति, तदेव परमेश्वरस्य कर्मफलभोगः । यथाऽर्थिभ्यो धनानि प्रयच्छन्दाता तद्धनभोक्ता तद्वत् । न तु साक्षादेव कर्मफलं स्वर्गनरकादिकमीश्वरो भुङ्क्ते, श्रुतिस्मृतिविरोधात् । यद्यपीश्वरस्य नित्यानन्दभोगो नित्य एव, तथाऽपि जीवानां कर्मफलप्रदानेनाभिव्यक्ततया ईश्वर्यानुगतानन्दभोगस्योत्पत्तिरौपचारिकी सिद्धक्षोत्पत्तिवदिति ।

क्रियायां च योगशब्दो योगसाधनत्वाद्भक्तिज्ञानयोरिव गौणः ।

तस्य च क्रियायोगस्य योगवत्केशतनूकरणमपि फलं भवति, ‘समाधिभावनार्थः क्लेशतनूकरणार्थश्च’ (यो. २. २.) इति सूत्रात् । तत्र च समाधिशब्दोऽङ्गाङ्गिनोरभेदेन योगद्वयवाची । तत्र योगद्वयं प्रागेव व्याख्यातम् ।

क्लेशतनूकरणं तु सफलं व्याख्यायते । तत्र दुःखास्यक्लेशनिदानत्वात्क्लेशाः पञ्च—अविद्यास्मितारागद्वेषाभिनिवेशा इति । अनित्याशुचिदुःखानात्मसु नित्यशुचिमुत्तात्मभ्यातिरविद्या । आत्मानात्मनोर्भेदतः स्वतश्चात्यन्तमभेदभ्रमोऽस्मिता । अविद्या

तु भेदाभेदं सहत इति विशेषः । रांगद्वेषौ च प्रसिद्धावेव ।
अभिनिवेशस्तु भ्रष्टादिभयम् । एतेषामुत्तरोत्तरेषु पूर्वं पूर्वं
कारणम् । अतोऽविद्या सर्वक्लेशानां मूलत्वात्क्षेत्रमुच्यते ।
अविद्यासत्त्वं एवैते भवन्ति ; अविद्यानाशाच्चैतेषां नाश इति ।

एते च क्लेशा व्याध्यादिवच्चित्तविक्षेपकत्वाद्योगस्यापि विरो-
धिनः । एतेषां तनुत्वं च विवेकख्यातिप्रतिबन्धाक्षमता । तच्च
क्रियायोगस्य दृष्टादृष्टद्वारा फलं भवति । क्रियायोगेण हि
चित्तशुद्धिः क्रियते । ततश्चाधर्माख्यकारणतान्त्रादविद्यादेरपि
तनुता भवति । तथाऽभिमानरागद्वेषादिप्राबल्ये क्रियायोगो न
संभवति । संभवे वाऽङ्गविकलो भवति । अतः क्रियायोगः
स्वनिष्पत्तये क्लेशतानत्रयमपि संपादयतीति । एवं योगोऽपि
क्रियायोगस्य दृष्टादृष्टोभयद्वारा फलं बोध्यम् । सत्त्वशुद्धिरदृष्टं
द्वारम्. दृष्टं तु द्वारं चित्तस्य कर्मद्वारा नियमनादिकमिति ।

इदानीं क्लेशतानत्रयस्य मोक्षपर्यन्तं फलं सूत्रगणोक्तं संकलय्य
कथ्यते । क्रियायोगेण क्लेशतानत्रये सति, अन्तराऽन्तरा क्लेशैर-
प्रतिबद्धो विवेकख्यातिपवाहः साक्षात्कारपर्यवसायी भवति ।
ततश्चाविद्यादिक्लेशाः प्रसंख्यानाख्येन विवेकसाक्षात्कारेणाग्निना
दग्धबीजरूपाः प्ररोहसमर्था न भवन्ति । इयं जीवन्मुक्तावस्था ।
ततश्च प्रारब्धसमाप्तौ चित्ते प्रलीयमाने ते दग्धबीजरूपा
अप्यनागतावस्थाः सूक्ष्मक्लेशाः अत्यन्तं प्रलीयन्ते । तन्निवृत्तौ

पुनर्जन्मकारणाभावात्पुरुषः पुनरिदं दुःखं न भुङ्क्त इति पर-
ममुक्तिरिति ।

ननु अनागतावस्थानामपि क्लेशानां ज्ञाननाशत्वमेव युक्तम्,
किमिति कार्याक्षमत्वरूपदाहः कल्प्यत इति चेत् ।

उच्यते । कार्याणामनागतावस्थैव कारणस्य शक्तिरुच्यते ।
तां च विहाय कारणं न तिष्ठति, अभ्यादौ दाहादिशक्तेर्यावद्व्य-
भावित्वात् । अतः क्लेशकर्मसंस्कारादीनामनागतावस्थानां बीज-
शक्तिदाह एव^१ ज्ञानादिभिः क्रियते, न त्वतीतावस्थानाम् ।
तासां तु^२ नाशश्चित्तनाशदेव भवति, धर्मेनाशस्य धर्मनाशक-
त्वादिति ।

अथ कथमविद्यादिक्लेशाद्वन्धः कथं वा तन्निवृत्त्या मोक्ष
इति तयोः प्रकारः कथ्यते । अविद्यादिक्लेशेभ्य एव धर्माधर्मा
जायेते,

“यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

इत्वाऽपि स इमाल्लोकान् हन्ति न निबध्यते ॥”

(गी. १८. १७).

इत्यादिस्मृतेः । धर्माधर्माभ्यां च जन्मायुर्मोहरूपा विपाका
जायन्ते । तेभ्यश्च सुखदुःखे । ततश्च पुरुषस्य तद्भोगरूपो

^१ दाहत्वमेव—पा. २ । ३ पु ।

^२ न त्वतीतावस्था या तु—पा. २ । ३ पु ।

बन्ध इति । विषयकमध्ये च भोगः शब्दाद्याकारा वृत्तिरिति भेदः ।

ननु क्लेशानां दुःखाख्यहेयहेतुत्ववत्स्वर्गादिसुखहेतुत्वमपि धर्मादिद्वाराऽस्ति ; तत्कथं क्लेशा उन्मूलनीया इति ।

उच्यते । स्वर्गादिसुखमपि दुःस्वप्नचुरत्वाददुःखानुबन्धित्वाच्च दुःखमेव विवेकिना मन्तव्यम् । तथा च सांख्यसूत्राण्यपि—
'यथा दुःखाच्छेदः पुरुषस्य न तथा सुखादभिलाषः,'
'कुत्रापि कोऽपि सुखीति', 'तदपि दुःखशबलमिति दुःख-
पक्षे निक्षिपन्ते विवेचकाः' (सां. ६. ६, ७, ८.) इति ।
सोऽयमविद्यातो बन्धप्रकारः कौर्मेऽप्युक्तः—

“रागद्वेषादयो दोषाः सर्वे भ्रान्तिनिबन्धनाः ।

कार्यो ह्यस्य भवेद्दोषः पुण्यापुण्यमिति श्रुतिः ।

तद्वशादेव सर्वेषां सर्वदेहसमुद्भवः ॥” इति ।

क्लेशेभ्यो बन्धप्रकार उक्तः ।

क्लेशनिवृत्तितो मोक्षप्रकार उच्यते । आत्मानात्मविवेक-
साक्षात्कारादविद्यानिवृत्त्या तन्मूलकानां क्लेशान्तराणामपि
निवृत्तिः । ततश्च कारणाभावाद्धर्माधर्मानुत्पत्तिः । अनारब्ध-
फलकानां चोत्पन्नकर्मणां फलानुत्पादः क्लेशाख्यसहकार्युच्छेदात् ।
आरब्धफलकर्मणां च भोगेनैव नाशः । ततः प्रारब्धसमाप्त्या

देहपाते कारणाभावात् पुनर्बन्धः । तदेव च दुःखनिवृत्तिरूपो मोक्ष इति ।

तदेव चिकित्साशास्त्रवदेव चतुर्व्यूहप्रतिपादकं सांख्ययोगादि मोक्षशास्त्रम् । यथा हि रोगो रोगनिदानमारोग्यं भैषज्यमिति चत्वारो व्यूहाश्चिकित्साशास्त्रस्य प्रतिपाद्या भवन्ति, एवमत्रापि हेयं हेयहेतुर्हानं हानोपाय इति चत्वारो व्यूहाः प्रतिपाद्याः । तत्र हेयं दुःखम् । हेयहेतुरविद्या । हानं दुःखात्यन्तनिवृत्तिः । हानोपायो विवेकसाक्षात्कार इति । उपकरणानां ग्रहणाय सर्वत्र व्यूहपदमावश्यकम् ।

ननु पुरुषस्य नित्यनिर्दुःखत्वात्कथं दुःखहानिं पुरुषार्थ इति चेत् । भोग्यत्वरूपस्त्वत्समन्वयैव दुःखहानस्य साध्यादिभवेत् पुरुषार्थत्वात् । यद्यपि भोगः साक्षात्काररूपतया स्वरूपतो नित्य एव, तथाऽपि घटाकाशवद् दुःखभोगस्या नित्यतया तन्निवृत्तिः पुरुषार्थः स्यादेव, दुःखभोगस्य दुःखप्रतिविम्बावच्छिन्नचित्स्वरूपत्वादिति ।

अत्राविद्यायां हेयहेतुतायां द्वारतया द्रष्टृदृश्यसंयोगरूपं जन्म व्याख्याय सूत्रभाष्याभ्यामनेनैव प्रसङ्गेन द्रष्टृदृश्ययोः पुनर्मृत्योः स्वरूपं प्रपञ्चितम् । गयाऽपि वार्तिके सांख्यभाष्यं च प्रपञ्चितम् । सांख्यसाराख्ये सांख्यमन्त्रेण त्वन्माभिर्विन्तरत

प्रकृतिपुरुषौ विवेचितौ । अतो विस्तरभयान्नैह प्रकरणे प्रस्तूयेते ।

इति मध्यमाधिकारिणां योगसाधननिरूपणं सत्प्रसङ्गेन क्रियायोगस्य क्लेशतानवद्वारा मोक्षहेतुताया निरूपणं च ।

अथ मन्दाधिकारिणो योगमारुरुक्षोर्गृहस्थादेर्योगसाधनान्युच्यन्ते । तानि च यथोक्तस्य ज्ञानस्यापि साधनानीत्याशयेन सूत्रभाष्याभ्यां विवेकख्यातिसाधनविधयैव निर्दिष्टानि । तानि च 'यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयः' इति । एतान्यष्टौ योगाङ्गानि भवन्ति । मन्दाधिकारिभिर्धारणादिरूपोऽभ्यासो यमनियमादिरूपः समग्रक्रियायोगश्च यथाक्रममनुष्ठेय इत्याशयेन पिण्डीकृत्य सर्वमेव मन्दाधिकारिभ्य उपदिश्यते । तत्रादौ यमनियमाद्यनुष्ठानं केवलं कर्मयोग उच्यते । उत्तम-मध्यमयोश्च केवलज्ञानज्ञानसमुच्चितकर्मणी^१ प्रागेवोक्ते । सत्र च ज्ञानकर्मणोः प्रत्येकसमुच्चयानुष्ठाने प्रमाणं विष्णुपुराणम् । यथा—

“ सनकसनन्दनादयो^२ ब्रह्मभावनया युताः ।

कर्मभावनयाऽन्ये च देवाद्याः स्थावराश्चराः ।

हिरण्यगर्भादिषु च कर्मब्रह्मोभयात्मिका ॥ ” इति ।

^१ ज्ञानसमुच्चितज्ञानकर्मणी—पा. १ पु. । केवलज्ञान ज्ञानसमुच्चितकर्मणी—पा. १ पु. ।

^२ सनन्दनादयो मद्राज—पा. २ पु. ।

तत्र यमनियमौ सूत्रमाप्याभ्यां प्रदर्शितौ, ईश्वरगीता-
वाक्यैरेवान्न प्रदर्श्येते । यथा—

“ अहिंसा सत्यमस्तेयं ब्रह्मचर्यापरिव्रजौ ।
यमाः संक्षेपतः प्रोक्ताश्चिच्छुद्धिप्रदा नृणाम् ॥
कर्मणा मनसा वाचा सर्वभूतेषु सर्वदा ।
अक्लेशजननं प्रोक्ता त्वहिंसा परमर्षिभिः ॥
अहिंसायाः परो धर्मो नास्त्यहिंसापरं सुखम् ।
विधिना या भवेद्विज्ञा सा त्वहिंसैव कीर्तिता ॥
सत्येन सर्वमाप्नोति सत्ये सर्वं प्रतिष्ठितम् ।
यथार्थकथनाचारः सत्यं प्रोक्तं द्विजातिभिः ॥
परद्रव्यापहरणं चौर्याद्विज्ञाय क्लेशेन वा ।
स्तेयं तस्यानाचरणादस्तेयं धर्मसाधनम् ॥
कर्मणा मनसा वाचा सर्वभूतेषु सर्वदा ।
सर्वत्र मैथुनत्यागं ब्रह्मचर्यं प्रवक्षते ॥
द्रव्याणामप्यनादानमापद्यपि यथेच्छया ।
अपरिग्रह इत्युक्तस्तं प्रयत्नेन पालयेत् ॥ ”

“ तपःस्वाध्यायसंतोषाः शौचमीश्वरपूजनम् ।
समासान्नियमाः प्रोक्ता योगसिद्धिप्रदायिनः ॥
उपवासपराकादिरूच्छ्रान्द्रायणादिभिः ।
शरीरशोषणं प्राहुस्तापसास्तु उच्यते ॥

वेदान्तशतरुद्रीयप्रणवादिजपं बुधा ।
 सत्त्वशुद्धिकरं पुंसां स्वाध्यायं परिचक्षते ॥
 स्वाध्यायस्य त्रयो भेदा वाचिकोपांशुमानसाः ।
 उत्तरोत्तरवैशिष्ट्यं प्राहुर्वेदार्थवादिनः ॥
 य शब्दबोधजनन परेषा शृण्वतां एकुटम् ।
 स्वाध्यायो वाचिकः प्रोक्त उपाशोरथ लक्षणम् ॥
 ओष्ठयो स्पन्दमात्रेण परस्याशब्दबोधकः ।
 उपाशुरेव निर्दिष्टः साहस्रो वाचिकाज्जप ॥
 यत्पदाक्षरसंगत्या परिस्पन्दविवर्जितम् ।
 चिन्तनं सर्वशब्दाना मानसं तं जपं विदुः ॥
 यदृच्छालाभतो नित्यमलं पुंसो भवेदिति ।
 या धीस्तामृषय प्राहुः मन्त्रोपे सुखलक्षणम् ॥
 बाह्यमाभ्यन्तरं शौचं द्विधा प्रोक्तं द्विजोत्तमा ।
 मृज्जलाभ्या स्मृतं बाह्यं मनःशुद्धिरथान्तरम्^१ ॥
 स्तुतिस्मरणपूजाभिर्वाङ्मन कायकर्मभि ।
 सुनिश्चला शिवे भक्तिरेतदीश्वरपूजनम् ॥” इति ।

अत्र यद्वैधर्हिताया अर्हितात्वमुक्तं तच्छौचाचमनाद्य-
 परिहार्यैर्हितापर गृहस्थादिकर्तव्यैर्हितापरं वा । भाष्यकारैर्य-
 ज्ञादिषु हिंसाया अपि त्यागस्तु महाव्रतत्वेन विहित ।

^१ शुद्धिस्तथान्तरम्-भा. २ पु ।

भाष्यकारोक्तं चेश्वरप्रणिधानं सर्वकर्मार्षणरूपमीश्वरगीतोक्त-
पूजनादीना^१मुपलक्षणमिति ।

अनयोर्यमनियमयोर्मध्ये यमाना निवृत्तिमात्रतया देश-
कालाद्यपरिच्छिन्नत्वसम्भवेन तत्त्वितिका महाव्रतसंज्ञा सूत्र-
कारेणोक्ता । नियमाना तु प्रवृत्तिरूपतया देशकालादियन्त्रि
तत्वेन नास्ति महाव्रतत्वरूपोऽव्यान्तरविशेषः ।

इति यमनियमौ व्याख्यातौ ।

आसन व्याख्यायते । तत्र यावत्सो जीवजातयस्तासासुप-
वेशनेषु सस्थानविशेषा^२ सर्व एवासनानि भवन्ति । तेषु
मुख्यानि त्रीण्यासनानीश्वरगीतादिपूक्तानि । यथा—

“ आसनं स्वस्तिकं प्रोक्तं पद्ममर्धासनं तथा ।
आसनानां तु सर्वेषामेतदासनमुत्तमम् ॥
ऊर्वोरुपरि विप्रेन्द्रा कृत्वा पादतले उभे ।
समासीतात्मन पद्ममेतदासनमुत्तमम् ॥
एकपादमथैकस्मिन्विन्यस्योरुणि सत्तमा ।
आसीतार्धासनमिदं योगसाधनमुत्तमम् ॥
उभे कृत्वा पादतले जानुवोरन्तरेण हि ।
समासीतात्मन प्रोक्तमासनं स्वस्तिकं परम् ॥ ” इति ।

आसनस्य प्रपञ्चस्त्वत्र राजयोगप्रकरणत्वात् क्रियते । आसन-
नाडीशुद्ध्यादयस्तु हठयोगादिग्रन्थेष्वशेषतो द्रष्टव्याः ।

आसनं व्याख्यातम् ।

प्राणायामो व्याख्यायते । रेचकः पूरकः कुम्भकश्चेति
त्रिविधः प्राणायामः । केवलकुम्भकश्चतुर्थः प्राणायामः । तदुक्तं
नारदीये—

“रेचकः पूरकश्चैव कुम्भकः शून्यकस्तथा ।
एव चतुर्विधः प्रोक्तः प्राणायामो मनीषिभिः ॥
जन्तूनां दक्षिणा नाडी पिङ्गला परिकीर्तिता ।
सूर्यदेवतका चैव पितृयोनिरिति स्मृता ॥
देवयोनिरिति ख्याता इडा नाडी तु वामगा^१ ।
तत्राद्यदेवतं चन्द्रः शृणुष्वं गदतो मनः ॥
एतयोर्महोर्मध्ये सुषुम्णा नाडिका स्मृता ।
अतिसूक्ष्मा गुह्यतमा ज्ञेया सा ब्रह्मदेवता ॥
वामेन रेचकेद्वायुः रेचनाद्रेचकः स्मृतः ।
पूरयेद्दक्षिणेनैव पूरणात्पूरकः स्मृतः ॥
स्वदेहे परितः^२ वायुः निगृह्य न विमुञ्चति ।
सपूर्णकुम्भवाचिष्ठेऽकुम्भकः स हि विश्रुतः ॥

^१ वामत—भा. १ पु. ।

^२ पूरक—भा. १ पु. ।

न गृह्णाति त्यजति न वायुमन्तर्बहिःस्थितम् ।

ज्ञेयं तच्छून्यकं नाम प्राणायामं यथास्थितम् ॥ ” इति ।

याज्ञवल्क्यादौ च,

“ पूरकः कुम्भकश्चैव रेचकस्तदनन्तरम् ।

प्राणायामस्त्रिधा ज्ञेयः कनीयो मध्यमोत्तमः ॥

द्वादशमात्रः कनीयान्मध्यमो मात्राचतुर्विधः ।

उत्तमः षट्त्रिंशन्मात्रो मात्रामेदाः स्मृतास्तज्ज्ञैः ॥ ”

इत्याद्युक्तम् । अत्र प्राणायामस्य पूरकादिक्रमकथनान्तरादाद्युक्तो रेचकादिक्रमो वैकल्पिक इति ।

अस्मिन्नुपनिषद्प्राणायामे सूत्रकारेणायं विशेष उक्तः ।
आदौ यत्तद्विहितं त्रयमभ्यस्यते, तच्च देशकालसंख्याभिरवधृतं
भवति, तदा दीर्घसूक्ष्मसंज्ञकं भवति । तत्र रेचकस्य देशो
नासिकाग्राहृद्द्विदशाङ्गुलादिः । स च ^१इपीकातूलादिक्रियया
निश्चेयः । पूरकस्य चामस्तकमापादतलमाभ्यन्तरो देशः ।
स च पिपीलिकास्पर्शतुल्यस्पर्शेन निश्चेयः । कुम्भकस्य च
रेचकपूरकयोर्बाह्याभ्यन्तरदेशौ समुच्चितावेव विषयः, उभयत्रैव
प्राणस्य वृत्तिनिरोधात् । स चोक्तलिङ्गद्वयानुपलब्ध्या निश्चेयः^२ ।

^१ इपीका—पा. २ पु. ।

^२ कुम्भकस्य च पूरकदेश एव विषयः, त्रयानां सहानुष्ठाने पूरकानन्तरमेव
श्रवणात् । स चोक्तलिङ्गानुपलब्ध्या निश्चेयः—पा. २ पु. ।

एव देशेनावधृतो व्याख्यात । कालेनावधृतो यथा—
 'एतावत्क्षण रेचक कर्तव्य' 'एतावत्क्षण पूरक कर्तव्य'
 'एतावत्क्षणं कुम्भक कर्तव्य' इत्येवमङ्गीकृतकालै
 रवधृत इति । सख्याभिरवधृतस्तु यथा मात्राणां द्वाद-
 शादिसख्यात्रयेणावधृत इति । अत्र देशादित्रयाणां प्राणा-
 यामपरिच्छेदकत्वे विकल्प एव न तु समुच्चय, केवल-
 मात्राभिरपि प्राणायामपरिच्छेदन्य बहुश स्मरणादिति ।
 एषमभ्यासक्रमेण यदा देशकालसख्याभिः परिच्छेद्यौ रेचक-
 पूरकौ विनैव माससंवत्सरादिस्थायी बहुदेशस्थायी^१ कुम्भको
 भवति, स केवलकुम्भकश्चतुर्थ प्राणायामः । तस्मिन्सत्या-
 काशगमनादिसिद्धयो जायन्ते । तदुक्तं वसिष्ठसहितायाम्—

“रेचक पूरकं त्यक्त्वा सुखं यद्वायुधारणम् ।

प्राणायामोऽयमित्युक्तं स वै केवलकुम्भकः ॥

सहितं केवलं वाऽपि कुम्भकं नित्यमभ्यसेत् ।

यावत्केवलसिद्धिं मया चावत्सहितमभ्यसेत् ॥

नेमले कुम्भके सिद्धे रेचपूरकवर्जिते ।

न तस्य दुर्लभं किंचित्त्रिषु लोकेषु विद्यते ॥”

इत्यादिभिरिति । प्राणायामे च मात्रा मार्कण्डेय-
 पुराणादिभिरुक्ता—

^१ व्यापी-या ३ पु ।

“ निमेषोन्मेषणे मात्रा तालो लघ्वक्षरं तथा ।

प्राणायामस्य संख्यार्थं स्मृता द्वादशमात्रिका^१ ॥ ”

इत्यादिभिः । मात्रा प्रमाणम् । द्वादशमात्रिका द्वादशगुणिना ।
इदं च द्वादशमात्रिकत्वं त्रिष्वेव सामान्यवचनात् । वसिष्ठ-
संहितादौ तु पूरकं षोडशमात्राभिः, कुम्भकं चतुःषष्टिमात्राभिः,
रेचकं तु द्वात्रिंशन्मात्राभिरित्युक्तम् । अतो मुख्यकल्पानुक्त-
रूपेणात्र व्यवस्थेति ।

अन्यश्च प्राणायामे विशेषो नारदीयादिपूक्तः—

“ अगर्भश्च सगर्भश्च द्वितीयस्तु तयोर्वर ।

जपध्यानं विनाऽगर्भः सगर्भस्तत्समन्वितः ॥ ”

इत्यादिभिः । तत्र जपमन्त्र ईश्वरगीतायामुक्तः—

“ सव्याहृतिं सप्रणवा गायत्रीं शिरसा सह ।

त्रिजपेदायतप्राणः प्राणायामः स उच्यते ॥ ” इति ।

योगियाज्ञवल्क्ये तु—

“ मात्राप्रमाणयोगेन प्राणापाननिरोधनात् ।

ॐकारेण तु कर्तव्यः प्राणायामो यथोदितः ॥ ” इति ।

केवलप्रणवजपोऽयं परमहंसानाम् । ध्यानं च पूरकादिक्रमेण
नाभिहृदयललाटेषु ब्रह्मविष्णुशिवरूपाणां स्मृतिपूक्तम् ।

^१ स्मृतिद्वादशमात्रिका—पा. १ पु. ।

परमहंसानां तु केवलमेव ब्रह्म ध्येयमुक्तम् 'प्रणवेन परब्रह्म'^१
ध्यायीत नियतो यतिः' इत्यादिस्मृतिभिरिति दिक् ।

इति प्राणायाम उक्तः ।

प्रत्याहार उच्यते । नारदीये—

“विषयेषु प्रसक्तानि इन्द्रियाणि मुनीश्वराः ।

समाहृत्य निगृह्णाति^२ प्रत्याहारस्तु स स्मृतः ॥

अनिर्जितेन्द्रियग्रामं यस्तु ध्यानपरो भवेत् ।

मृदात्मानं च तं दिवाद्भयानं चास्य न सिध्यति ॥”

इति । इन्द्रियाणां निग्रहश्च बन्धीकरणम्, स्वेच्छानुविधा-
यीकरणमिति यावत् । प्रत्याहार उक्तः ।

यमादीनि चैतानि प्रत्याहारान्तानि योगाङ्गानि देह-
प्राणेन्द्रियाणां निग्रहरूपाणि । इतः परं चित्तनिग्रहरूपं
धारणाद्यङ्गत्रयमभ्यर्हितं वक्तव्यम् ।

तत्र धारणोच्यते । ‘देशबन्धश्चित्तस्य धारणा’ (यो. ३. १.) ।
यत्र देशे ध्येयं चिन्तनीयं तत्र चित्तस्य स्थिरीकरणमिति
यावत् । देशाश्चोक्ता ईश्वरगीतायाम्—

^१ पर ब्रह्म—भा. २ पु. १

^२ निगृह्णाति—भा. १ पु. १

^३ नुविषया—भा. १ पु. १

“ हृत्पुण्डरीके नाभ्यां वा मूर्ध्नि पर्यतमस्तके ।

एवमादिप्रदेशेषु धारणा चित्तग्रन्थनम् ॥ ” इति ।

ननु मूर्त्यादियोगे देशो घटते ; सत्त्वपुरुषान्यतायोगे शुद्ध-
ब्रह्मयोगे वा कथं देशो घटता ध्येयस्यापरिच्छिन्नत्वादिति
चेत्, अमेरिन्धनवत्स्वोपाधिभूतेरेव तदुभयदेशत्वादिति ।

यावत्कालवस्थित्या धारणादित्रयं भवति, स काल ईश्वर-
गीतायामवधृतः —

“ धारणा द्वादशायामा ध्यानं द्वादश धारणा ।

ध्यानद्वादशकं यावत्समाधिरभिधीयते ॥ ” इति ।

द्वादश आयामाः प्राणायामा यावत्कालेन भवन्ति तावत्काल-
परिमितं चित्तस्य यथोक्तैकाग्र्यं धारणेत्यर्थः । धारणोक्ता ।

ध्यानमुच्यते । तत्र देशे ध्येयाकारवृत्तिप्रवाहो वृत्त्यन्तरा-
व्यवहितो ध्यानम् । यथा हृत्पुण्डरीकादौ चतुर्मुखादिचिन्तनम्,
बुद्धिवृत्तौ वा तद्विवेकतश्चैतन्यचिन्तनम्, कारणोपाधौ चेश्वर-
चिन्तनमिति । ईश्वरगीतायामप्येतदेवोक्तम्—

“ देशावस्थितिमालम्ब्य बुद्धेर्या वृत्तिसंतति ।

वृत्त्यन्तरैरसंस्पृष्टा तद्ब्रह्म सूरयो विदुः ॥ ” इति ।

ध्यानसमाध्योरपि कालनियम उक्त एवेति ।

ध्यानमुक्तम् ।

समाधिरुच्यते । तदेव ध्यानं यदा ध्येयावेशवशाद्ध्यानध्ये-
यध्यातृभावद्वष्टिशून्यं सद्ध्येयमात्राकारं भवति, तदा समाधि-
रुच्यते । कालनियमश्चोक्त एव । ध्यानाच्चास्यान्योऽपि विशेष-
पोऽस्ति । अत्यन्ताभ्यर्हितादिविषयैरिन्द्रियसन्निकर्षे ध्यानस्य
भङ्गो भवति, न तु समाधेरिति । तथा च स्मर्यते—

“ तदैवमात्मन्यवरुद्धचित्तो

न वेद किञ्चिद्बहिरन्तर वा ।

यथेपुकारो नृपतिं व्रजन्त-

मिपौ गतात्मा न ददर्श पार्श्वे ॥ ” इति ।

अत्र समाधिलक्षणे वृत्त्यन्तरनिरोधो न विशेषण निरो-
धस्यादित्वात्, किं तूपलक्षणमेवेति मन्तव्यम् । एतत्कालीनेनैव
वृत्तिनिरोधेन ध्येयसाक्षात्कारो जन्यत इत्यतः समाधि
सप्रज्ञातयोगस्य चरमाङ्गं भवति । ननु यदि समाधिकाल एव
वृत्त्यन्तरनिरोधरूप सप्रज्ञातयोगो भवति, तदा निरोधस्यै-
वाहित्ये किं नियामकमिति चेत् ।

उक्तमेव पुन स्मर्यते । चित्तं स्वत एव सर्वार्थग्रहणसमर्थं
विभुत्वात्प्रकाशस्वभावत्वाच्च दर्पणवत् । तथाऽपि विषयान्त-
रावेशदोषादभीष्टार्थो भाव्यमानोऽपि न माक्षार्कर्तुं शक्यते ।

अतो विषयान्तरवृत्तिनिरोध एव प्रतिबन्धकाभावरूपतया
ध्येयसाक्षात्कारे साक्षात्कारणं भवति । समाधिरपि तु तत्राङ्गमेव,
साक्षात्कारे वृत्त्यन्तरनिरोधद्वारैव हेतुत्वादिति ।

तदेवं धारणादित्रयं व्याख्यातम् । एतच्च त्रयमेकस्मि-
न्नालम्बने वर्तमानं संयम इत्युच्यते । तस्य च संयमस्य
स्थूलादिक्रमेण विविक्तपरमालम्बपर्यन्तं भूमिषु विनियोगः कर्तव्यः,
'तस्य भूमिषु विनियोगः' (यो. ३. ६.) इति सूत्रात्,

“स्थूले विनिर्जितं चित्तं ततः सूक्ष्मे शनैर्नयेत् ।”

इति स्मृतेश्च । अयं तूत्तम एवेति प्रागेवोक्तम् । यतो
यदीश्वरमसादात्सद्गुरुमसादाद्वाऽऽदावेव सूक्ष्मसूक्ष्मभूमिकायाम-
वस्थितियोग्यता स्वचित्तस्य दृश्यते तदा न स्थूलादिपूर्वपूर्वभूमि-
कया मुमुक्षुभिः कालक्षेपः कर्तव्यः, उत्तरभूमिकारोहरूपस्य
पूर्वभूमिकाप्रयोजनस्यान्यत एव सिद्धे । तथा च स्मर्यते—

“सारभूतमुपासीत ज्ञानं यत्स्वार्थसाधकम् ।

• ज्ञानाना बहुता यैषा योगविघ्नकरी हि सा ॥

इदं ज्ञेयमिदं ज्ञेयमिति यस्तृप्तिश्चरेत् ।

आ स कल्पसहस्रेषु नैव ज्ञेयमवाप्नुयात् ॥” इति ।

अतोऽत्र प्रकृष्टाधिकारिणां परमात्मात्मन एव संयम-
प्रकारोऽस्माभिरुदाह्रियते । सत्त्वप्रमाण्यतालम्बनस्य तु संयमस्य

प्रकारांस्तच्छेषतयैव वक्ष्यामः । तत्र परमात्मसंयमे नारदीय-
हरिभक्तिसुधोदयस्थप्रकारः कथ्यते । यथा—

नारद उवाच ।

‘ विलाप्य विभ्रं कृत्स्नं चिदेकरसबोधने ।
राजयोगं प्रवक्ष्यामि तं शृणुष्व द्विजोत्तमाः ॥
वेदान्तेभ्यः सतां सङ्गात्सद्गुरोश्च स्वतस्तथा ।
ज्ञेयोऽन्तः प्रकृतेरन्य आत्मा सम्यङ् मुमुक्षुभिः ॥
इत्यात्मानं दृढं ज्ञात्वा सङ्गं सर्वं ततस्त्यजेत् ।
अद्वैतसिद्धौ यततामन्यसङ्गो ह्यरिः स्फुटम् ॥
एकान्ते स्वासनो धीरः शुचिर्दक्षः समाहितः ।
यतेतोपनिषद्दृष्टमायामिज्ञात्मदर्शने ॥
परावप्रवृत्ताक्षणं योगी प्रत्यवप्रवाहयेत् ।
रुद्धा मार्गं तदत्यन्तं मुक्तास्त्रौषमिवाङ्गुनः ॥
स्थापयित्वा पदेऽक्षाणि स्वे स्वेऽन्तस्तु मनः शनैः ।
निवृत्तसैन्यं राजानं वेश्मेवान्तः प्रवेशयेत् ॥
अन्तः स्थिते^१ च मनसि च चलन्तीन्द्रियाण्यपि ।
अभ्राणि स्तिमितानीव चोदकेऽन्यगतेऽनिले^२ ॥

^१ अन्तर्नसि च—पा. २. ५. ।

^२ अखिले—पा. १. ५. ।

'ततो वपुरहंकारबुद्धिभ्योऽन्ये चिदात्मनि ।
 तासां प्रवर्तयितरि स्वात्मनि स्थापयेन्मनः ॥
 मुधा कर्तृत्वभोक्तृत्वमानिनं तमथामलम् ।
 सर्वात्मनि चिदानन्दघने विष्णो सु योजयेत् ॥
 'सलिले करकादमेव' दीपोऽन्नाविव तन्मयः ।
 जीवो मौढ्यात्पृथग्बुद्धौ युक्तो ब्रह्मणि लीयते ॥
 अयं च जीवपरयोर्योगो योगाभिधो द्विजाः ।
 'सर्वोपनिषदामर्थो मुनिगोप्यः परात्परः ॥
 एवं ब्रह्मणि युक्तात्मा सन्निरन्तरचिद्रसः' ।
 आसीताभ्यन्तरं बाह्यं विलाप्य जगदात्मनि ॥
 क्रमाद्विलापयन्नेव कठिनांशोपमं जगत् ।
 विस्तरं स्वात्मविद्योगी निर्विशेषं विलापयेत् ॥
 एवं सततयुक्तात्मा क्रमाद्विष्णुमयो भवेत् ।
 न हि सैन्धवशैलोऽपि क्षणादम्बुमयो भवेत् ॥
 व्युत्थितोऽपि जगत्कृत्स्नं विष्णुरेवेति भावयन् ।
 निर्ममो निरहंकारश्चरेच्छियिलसंसृतिः ॥
 एवं सततमभ्यासालीनबुद्धेः परात्मनि ।
 कर्माणि बुद्धिपूर्वाणि निवर्तन्ते स्वतो द्विजाः ॥

^१ तत पुनरहंकार-पा. २. पु. ।

^२ करकादमेव-पा. २. पु. ।

^३ स चो-पा. २. पु. ।

^४ सद्रसः-पा. २. पु. ।

पूर्वाभ्यासबलत्कार्यो न लौक्यी न च वैदिक ।

अपुण्यपाप सर्वात्मा जीवन्मुक्त स उच्यते ॥

उद्देहपाने च पुन सर्वगो^१ न स जायते ।

एवमद्वैतयोगेन विमुक्तिर्वो मयोदिता ॥ ” इति ।

एतेषा^२ वाक्याना कठिनाशो व्याख्यायते । आदौ वेदान्तादिभ्य^३ आत्मानात्मसामान्य सविकारप्रकृतितो विवेकेनावधार्यमित्येव साधनैरात्मान इदं ज्ञात्वा^४ श्रवणमननाभ्या निश्चित्य तत सर्वसङ्ग त्यजेत्, योगेनात्मसाक्षात्काराय परमहंसाश्रमी भवेत् । अद्वैतसिद्धिर्वक्ष्यमाणाऽद्वितीयसाक्षात्कारकैवल्यनिष्पत्तिर्वा । सन्यस्य यत्कार्यं तदाह—एकान्त इति । उपनिषद्दृष्ट उपनिषत्सु श्रुत । मायाभिन्न प्रकृतिविविक्त । अथ वा मायाशब्देनात्र जीवात्मा^५ विवक्षित ततोऽपि विवेकेनात्र परमात्मन एव ज्ञयतया वक्ष्यमाणत्वात्परमात्मावरकृत्वेन जीवेऽपि मायाशब्दप्रयोगौचित्याच्च । यत्रप्रकारमाह — परागित्यादिना । पराक् बहि । प्रत्यक् अन्तरम् । तन्मार्गं बहिर्मार्गम् । अनेन श्लोकेन प्रत्याहार एवोक्त । यमादय प्राणायामान्ताश्च

^१ सर्वतो-या १ ५ ।

^२ एषा-या १ ५ ।

^३ वेदान्तेभ्य-या १ ५ ।

^४ तत्त्व-या १ ५ ।

^५ अतीत्यधिक १ ५ ।

बहिरङ्गत्वेनानावश्यकत्वादर्शं नोक्ताः । अथ वा 'एकान्ते
न्यासिनो धीरः' इत्यादिवाक्येनैव संक्षेपाद्यमाद्यज्ञचतुष्कमुक्तम् ।
प्रत्याहारमुन्त्वा संयमप्रकारमाह—ततो वपुरित्यादिद्विभ्याम् ।
अत्र प्रथमश्लोकेनान्तर्यामिणः परमात्मनो देशे जीवात्मनि
चित्तस्थापनरूपा धारणा प्रोक्ता^१ । मुषेत्यादिश्लोकेन च
ध्यानसमाधी संक्षेपेणोक्ती । तन्मार्थः । तं जीवात्मानं मुषा
वृथा कर्तृत्वभोक्तृत्वादिषु स्वातन्त्र्याभिमानम् अमलमुपाधि-
विविक्तत्वाच्छुद्धं सर्वेषा यथोक्तानां देहादिजीवान्तानामात्मनि
परमात्मनि स्तोपाधिविविके सु योजयेद् विलापयेत् ।
प्रलीनाखिलजीवकं परमात्मानं चिन्तयेदिति । ज्ञेयत्वोपपादनाय
प्रत्यक्षैव तात्त्विकत्वं दृष्टान्तेनाह—सलिल इति । जीवो
लोकैर्मोहादेव परमात्मन पृथगुद्भौ विभक्ततया^२ ज्ञायते,
विभागस्य नैमित्तिकत्वेनाल्पकालावस्थायित्वादिना च विकार-
वद्वाच्यारम्भणमात्रत्वात् । तत्त्वतस्तु जीवो युक्तो योगाग्न्य-
साधनवान् सलिलादौ करकादिरिव^३ ब्रह्मणि लीयते
यतस्तन्मयः, तत्कार्य इत्यर्थः । ज्ञेयं स्पष्टप्रायमिति दिक् ।

तदेवमष्टौ योगाङ्गान्युक्तानि । तत्राङ्गतायामयं विशेषः
सूत्रकारेणोक्तः । प्रत्याहारपर्यन्तपञ्चाङ्गापेक्षया धारणादित्रयं

^१ धारणोक्ता—पा २. ५ ।

^२ विविक्ततया—पा. २. ५. ।

^३ करका इव—पा १. ५ ।

संप्रज्ञातयोगस्यान्तरङ्गं भवति, पञ्चाङ्गानां प्रायशो देह-
प्राणेन्द्रियसंस्काररूपत्वात्, धारणादित्रयस्य तु योगाश्रयचित्त-
संस्कारत्वात् । किं च पञ्चाङ्गानामभावेऽपि^१ प्राग्भवयैस्तैः
कदाचियोगो भवति, धारणादित्रयस्य तु सहभावेनैवाङ्गतया
तेन विना योगो न जायत इति । तदेवं धारणादित्रयमन्तरा^२
असंप्रज्ञातस्य निरालम्बनत्वात्, जन्मान्तरीयेण धारणादि-
नैतत्पत्तिकज्ञानवैराम्याणां देवविशेषाणां भवप्रत्ययासंप्रज्ञात-
योगस्योक्तत्वाच्चेति दिक् ॥

इति विज्ञानभिधुक्चित्ते योगसारसंग्रहे
योगसाधननिष्पन्नं द्वितीयोऽङ्कः ।

^१ पञ्चाङ्गानामैहिकानामभावेऽपि-पा. २. पु. १

^२ तदपि धारणादित्रयमसंप्रज्ञातस्य च बहिर्ङ्गं भवति-पा. २. पु. १

अथ तृतीयोऽङ्कः ।

अतः परं संयमसिद्धयो वक्तव्याः । सिद्धिकामानां
जानादिप्रतिबन्धकतृष्णोपशमाय तत्तत्संयमनिष्पत्त्यवधारणाय
च, तथा मुमुक्षूणां हेयत्वप्रतिपादनाय । तथा च
सर्वसिद्धान्ते सूत्रम् 'तद्वैराग्यादपि दोषबीजक्षये कैवल्यम्'
(यो. ३. ५०.) इति ।

अत्र विषयभेदेन अनन्तानां संयमानामनन्ताः सिद्धयः ।
तासु कियत् एव सूत्रभाष्याभ्यामुक्ताः । अस्माभिस्तु
ग्रन्थबाहुल्यभियां ताभ्योऽपि समुद्धृत्य सारतरा एव
सिद्धय उच्यन्ते । तत्र संयमविषयसाक्षात्कारा एव
संयमसिद्धितयाऽत्र कथ्यन्ते । संयमनां स्वस्वविषयसाक्षात्कार-
हेतुतायाः सामान्यत एव लब्धत्वात् 'क्षीणवृत्तेरभिजातस्येव
मणेर्ग्रहीतृग्रहणप्राक्षेपु तत्स्थतदञ्जनतासमापत्तिः' (यो. १. ४१)
इति सूत्रेण, तथा 'भुवनज्ञानं सूर्ये संयमात्' (यो. ३. ३६.)
इत्यादिसूत्रेष्वन्यविषयकसंयमसिद्धितयाऽन्यज्ञानादेः कथनाच्च ।
किं तु स्वविषयसाक्षात्कारपर्यन्तस्य संयमस्य विषयान्तर-

ज्ञानादिष्व सिद्धतया कथ्यत इति मन्तव्यम् । अन्यविषयक
सयमस्य प्रतिनियतान्यपदार्थज्ञानादिक योगजधर्मद्वारा भवति,
यज्ञविशेषात्स्वर्गविशेषवदिति ।

तत्र यस्मात्सयमादात्मसाक्षात्काररूपा सिद्धिर्भवति तदुभय
मेवाभ्यर्हितत्वादादानुच्यते । तत्र सूत्रम्— सत्त्वपुरुषयो
रत्यन्तासक्रीणयो प्रत्ययाविशेषो भोग परार्थत्वात्स्वार्थ
सयमात्पुरुषज्ञानम् ' (यो ३ ३५) इति । भोगमभ्ये
धौद्धप्रत्ययविवेकेन पुरुषप्रत्यय सयम कर्तव्य इत्याशयेन
भोगोऽप्यत्र लक्ष्यते । तथा चायमर्थः । सत्त्वमुपाधि
कार्यकारणसाधारण । पुरुषस्तद्वति माक्षी जीवेश्वरसाधारण ।
तयोरत्यन्तासक्रीणयोस्तम प्रकाशवदत्यन्तविधर्मणोरपि य पर
स्पर^१प्रतिबिम्बवशात्प्रत्ययाविशेष प्रत्यययोर्विवेकाग्रहणमेकत्वभ्रमो
वा शब्दाद्याकारवृत्तिरेव ज्ञानमित्येव तस्मात् पिण्डवदेकता
वृत्तिरूप, स भोगो मुख्य इति विशेष । तथा च
भाव्यम्— इष्टानिष्टगुणस्वरूपावधारणमविभागापन्न भोग
इति । तयो प्रत्यययोर्मभ्य सहत्यकारित्वात्परार्थो य
शब्दाद्याकार उपाधिसत्त्वस्य प्रत्ययस्तस्माद्वेदेन स्वाधे
ज्ञानरूपे पुरुषस्य प्रत्यये सयमात्तदुभयविवेकसाक्षात्कार
पर्यन्तात्पुरुषज्ञान इदम्यविशुनित्यशुद्धमुच्यत्वादिनाऽऽत्मसाक्षा

^१ प्रतिबिम्बवज्जनात्—या १ ५ ।

त्कारो^१ भवति । अखिलप्रपञ्चात्पुरुषस्य विवेकोऽनुभूयत इति यावन् । अत्र परार्थत्व स्वार्थत्व च प्रत्यययोर्विवेकहेतुविधयोपन्यस्ते । तत्र परार्थत्व परमात्रस्य भोगापवर्गसाधनत्वम् । स्वार्थत्व स्वभोगापवर्गसाधनत्वम् । अत्र तु भोगो विषयानुभवमात्रमिति ।

ननु पौरुषेयप्रत्यय पुरुषस्य स्वरूपमेव, अतः कथं तस्मात्साक्षात्कार^२पर्यन्तस्य मयमस्य पुरुषज्ञान फल स्यात् तस्य प्रागेव सिद्धत्वादिति चेन्न । षटाकाशवच्छब्दादिवृत्त्यवच्छिन्नचिदाकाशभागस्य दृष्टिविवेकेन साक्षात्कारात् ; परिपूर्णत्वादिरूपैराखिलप्रपञ्चविवेकेन च तत्साक्षात्कारस्य सिद्धिरूपस्य भिन्नत्वादिति दिक् ।

तन्निम सयम विहायात्मसाक्षात्कारस्यान्य उपायो नास्ति । अत आत्मजिज्ञासुभिरयमेव सयम सयमान्तराण्यणिमादिसिद्धिहेतुभूतानि विहाय कर्तव्य इति साख्ययोग्यो रहस्यं स्वानुभवसिद्धमुपदिष्टम् । एतस्मिन् सयमे क्रियमाणे, अन्या अपि सिद्धयः पुरुषज्ञानस्य लिङ्गभूता आदौ जायन्ते प्रातिभश्रावणवेदनादर्शास्वादवात^३संज्ञका । तत्र दृष्टकारण

^१ कृत्स्नशब्दद्वयमुक्तत्वादिनास्य साक्षात्कारो-पा २ पु ।

^२ तत्साक्षात्कार-पा २ पु ।

^३ वात-पा २ पु ।

विनैव अकस्माद्व्यवहितविप्रकृष्टातीतानागतसूक्ष्माद्यर्थस्फुरणसा-
मर्थ्यं प्रतिभा, तज्जन्य ज्ञान प्रातिभ मनस सिद्धि ।
तथा व्यवहितादिश्रवण^१ श्रावण श्रोत्रस्य सिद्धि । तथा
व्यवहितादिस्पर्शन वेदन त्वगिन्द्रियस्य सिद्धि । तथा
व्यवहितादिदर्शनमादर्शश्चक्षुष सिद्धि । तथा व्यवहितादिरस
ग्रहणमास्वादो रसनाया सिद्धि । तथा व्यवहितादिगन्धग्रहण
वातो^२ घ्राणस्य सिद्धिरिति । एता षडिन्द्रियस्य षट् सिद्धय
पुरुषसाक्षात्कारहेतोः प्रत्ययसमाधेरुपसर्गा अन्तराया । विषय
भोगतः समाधिप्रज्ञाद् व्युत्थितचित्तस्य यद्विर्मुखस्य दृष्ट्यैव
तु सिद्धयः पुरुषार्थसिद्धिरूपा उच्यन्ते, 'ते समाधायुपसर्गा'^३
व्युत्थाने सिद्धयः' (यो ३ ३७) इति सूत्रात् । अतः
एता आत्मपिज्ञासुभिर्न कामनीया, कदाचिदकामत उपस्थिता
अप्युपेक्षणीया इति ।

इत्यात्मज्ञानरूपसिद्धिहेतोः सयमस्य कथनम् ।

इतः परं वितर्कविचारानन्दास्मितानुगतमप्रज्ञातानां हेतवो
ये अहीतृ^४ग्रहणग्राह्येषु सयमास्तेषां सिद्धयो वक्तव्या ।
तत्र ग्राह्यग्रहणग्रहीतृरुमेणेवोत्सर्गतः सयमोत्पादात्प्रथमं ग्राह्यं

^१ व्यवहिताश्रवण-या १ पु ।

^२ वातो-या २ पु ।

^३ ता-इत्यधिकम् २ पु ।

^४ एहीतृ-या २ पु शानादिक ।

संयमस्य सिद्धिरुच्यते । ग्राह्याणि भूतानि । तानि च कार्यकारणभेदेन धर्मधर्म्यभेदेन च पञ्चरूपाणि भवन्ति । रूपाणि च 'स्थूलस्वरूपसूक्ष्मान्वयार्थवत्त्वसंज्ञानि' । तत्र शब्दादयो विशेषा आकाशादयश्च भूताना स्थूलं रूपम् । आकाशत्ववायुत्वादिसामान्यपञ्चकं च भूताना स्वरूपाख्यं रूपम् । शब्दादितन्मात्रपञ्चकं तु सूक्ष्मं रूपम् । अनु-
गच्छतीत्यन्वयः , सत्त्वादिगुणत्रयात्मिका प्रकृतिरन्वयाख्यं रूपम् । गुणगत पुरुषार्थो मोगापवर्गरूपोऽर्थवत्त्वाख्यं^१ रूपमिति । एतद्रूपपञ्चकसंघातरूपेषु भूतेष्वेतै पञ्चरूपै संयमात्साक्षात्कार-
पर्यन्तार्थैव रूपैर्भूतजयरूपा सिद्धिर्भवति । 'स्थूलस्वरूप-
सूक्ष्मान्वयार्थवत्त्वसंयमाद्भूतजय' (यो. ३. ४४.) इति सूत्रात् । जयश्च वक्ष्यवर्तित्वं स्वेच्छानुसारतः प्रवर्तनम् । यद्यप्यहंकारबुद्धी अपि भूतकारणत्वेन भूतानुगततया भूताना रूपं भवतः, तथाऽपि यज्ञादिफलवत्समसिद्धेर्वाचनिकतया भूतेषु बुद्ध्यहंकाररूपाभ्यां संयमस्य न तदुभयजय फलमित्याशयेन तदुभयरूपसमो भूतेषु नोक्तः । इन्द्रियेषु वक्ष्यते ।

ततश्च भूतजयादणिमादिप्रादुर्गावः कायसपद् भूतधर्मान-
भिधातश्चेत्येतत्सिद्धिर्नयः भवति ।

^१ स्वार्थवत्त्व-या ३ ५ ।

तत्राणिमाद्या अष्टौ मिद्वयः स्मृतिषु परिगणिताः—

“ अणिमा महिमा मूर्तेर्लघिमा प्राप्तिरिन्द्रियैः ।

प्राकाम्यं श्रुतदृष्टेषु शक्तिप्रेरणमीशिता ।

गुणेष्वसद्गो वशिता यत्कामस्तदवस्यति ॥ ” इति ।

तत्र स्वेच्छयाऽणुपरिमितशरीरो भवतीत्यणिमा । एवं महिमा । लघिमा तु गुरुतरशरीरोऽपि तूलादिवल्लघुर्भवति येनाकाशादिषु संचरति । इन्द्रियैः प्राप्तिस्तु भूमिष्ठ एव अङ्गुल्या चन्द्रमसं स्पृशतीत्यादिरूपा । प्राकाम्यं च श्रुतदृष्टेषु स्वर्गादिषु जलादिषु च गत्यप्रतिबन्धः । ईशिता च शक्तीना भूतभौतिकानां स्वेच्छया प्रेरणम् । वशिता भूतभौतिकानां शक्तिप्रतिबन्धसामर्थ्यं स्वस्य च तदवशत्वम्^१ । यत्र कामावसायित्वसंज्ञा त्वष्टर्मी^२ सिद्धिः, विपस्यापि स्वेच्छयाऽमृतीकरणसामर्थ्यगमृतन्यापि विधीकरणसामर्थ्यमित्यादिरूपा । इत्यणिमाद्यष्टसिद्धयो व्याख्याता^३ ।

कायसंपन्न रूपलावण्यबलवज्रसंहननत्वानि ।

भूतधर्मानभिघातन्तु पृथिव्यादिधर्मैः काठिन्यादिगिर्यौगिशरीरस्य गत्याद्यप्रतिघातः । नयथा—पृथिवी काठिन्येन

^१ भवत्यतदम्—पा. २ पु. ।

^२ कामावसायित्वमष्टमी—पा. २ पु. ।

^३ अष्टमिद्वयव्याख्याता—पा. २ पु. ।

शरीरक्रिया न प्रतिवध्नाति येन पर्वतमपि भित्त्वा स्थूलशरीरं गच्छति, शिलामपि वाऽनुप्रविश्य तिष्ठति । तथा आपस्त्रिंशदा शरीरं न क्लेदयन्ति । अग्निरूपो न दहति । वायुर्गतिशीलो न चालयति । आकाशमनावरकमप्यावृणोति^१ येन सिद्धानामप्यदृश्यो भवति ।

इति ब्राह्मसंयमस्य सिद्धय उक्ता ।

ग्रहणसंयमस्योच्यन्ते । गृह्यन्त एभिरिति ग्रहणान्वयकाद-
देन्द्रियाणि । तान्यपि कार्यकारणभेदेन धर्मधर्म्यभेदेन च पञ्चरूपाणि भवन्ति । रूपाणि च ग्रहणरूपास्मितान्ययार्थ-
वत्त्वसंज्ञानि । तत्रेन्द्रियाणां वृत्तयो ग्रहणम् । इन्द्रियाणि स्वरूपम् । अहंकारः अमिता । अत्रैव बुद्धेरप्यन्तर्भावः ।
अन्वयश्च पूर्ववद्गुणत्रयात्मिका प्रकृतिः । अर्थवत्त्व तु पूर्ववत् ।
एतद्रूपपञ्चकसंघातरूपेष्विन्द्रियेषु एतैः पञ्चरूपैः संयमात्साक्षा-
त्कारपर्यन्तादिन्द्रियजन्यरूपाः सिद्धिर्भवति, 'ग्रहणम्वरूपाम्मि-
तान्ययार्थवत्त्वसयमादिन्द्रियजन्य' (यो. ३. ४७.) इति सूत्रान् । ततश्च मनोजयित्व^२ विस्मरणभावः प्रधानजनित्व-
चेत्येतत्सिद्धिरयं भवति । तत्र कायस्यानुत्तमगतिलाभो मनो-
जयित्व^३ मनोपासकादिभिः स्मृतमात्रा क्षणादेव सिद्धा पुगे

^१ अवावृणोति-पा १९ ।

^२ मनोजयित्व-पा २९ ।

^३ मनोजयित्व-पा २९ ।

दृश्यन्ते । स्थूलदेहनैरपेक्ष्येणैवेन्द्रियाणां यथेच्छ व्यवहितादि-
साधारणार्थेषु वृत्तिलाभो विकरणभावः । इन्द्रियाणां सर्वत्र
विनीर्णतेति यावत् । सर्वप्रकृतीनां तद्विकाराणां च वशित्व
त्येच्छया प्रेरणसामर्थ्य^१ प्रकृतिजय इति । एताश्च पञ्जरूपै-
रिन्द्रियसयमस्य तिस्रः सिद्धयो गधुप्रतीका इत्युच्यन्ते ।

इति ग्रहणसयमस्य सिद्धय उक्ताः ।

अथ ग्रहीतुसंयमस्योच्यन्ते । ग्रहीतुः कार्यकारणविलक्षण
स्वात्रिर्घर्मत्वाच्च रूपभेदो नास्ति । ग्रहीतरि पुरुषसामान्ये
उपाधिसत्त्वाद्भेदेन सयमात्साक्षात्कारपर्यन्तात्सर्वभावाधिष्ठातृत्वं
सर्वज्ञत्वं च भवति, 'सत्त्वपुरुषान्यताख्यातिमात्रस्य सर्वभा-
वाधिष्ठातृत्वं सर्वज्ञत्वं' च^२ (यो ३. ४९.) इति सूत्रात् ।
इयं च सिद्धिः सर्वभावास्याऽखिलशोकरहितत्वाद्विशोके-
त्युच्यते । तत्र परमेश्वरत्वेच्छया सर्ववस्तुप्रेरणसामर्थ्यं
सर्वभावाधिष्ठातृत्वं, प्रकृतिपुरुषादिषु अप्रतिहतेच्छत्वमिति
यावत् । सर्वज्ञत्वं^३ तु वक्ष्यमाणम् । तदेव च सार्वज्ञ्यं विवेकजं
ज्ञानं तारकमित्युच्यते, सत्त्वपुरुषविवेकसयमजन्यत्वात्सारतार-
कत्वाच्च । तच्च सार्वज्ञ्यं सूत्रेण लक्षितम्—'तारकं सर्वविषयं

^१ प्रेरणा सामर्थ्य—पा २ पु ।

^२ ज्ञातृत्वमिति भाष्यसमत—पा १ पु ।

^३ सार्वज्ञ्य—पा २ पु ।

सर्वथाविषयमक्रमं चेति विवेकजं ज्ञानम्' (यो. ३. ५४.)
इति । तथा विष्णुपुराणेऽपि लक्षितम्—

“अन्धं तम इवाज्ञानं दीपवच्चन्द्रियोद्भवम् ।

यथा सूर्यस्तथा ज्ञानं यद्विप्रर्षे^१ विवेकजम् ॥” इति ।

पूर्वं परार्थप्रत्ययाद्भेदेन स्वार्थप्रत्यये संयमस्य तत्साक्षात्कार-
पर्यन्तस्य पुरुषसाक्षात्काररूपा सिद्धिरुक्ता । अत्र तु बुद्धि-
सत्त्वाद्भेदेन पुरुषे संयमस्य पुरुषसाक्षात्कारपर्यन्तस्य सार्वभ्यादि-
सिद्धिरुच्यते इति भेदः । तदिदं ग्रहीतृसंयमस्य सिद्धिद्वय-
मुक्त्वा सूत्रकारेण तस्यैवान्या सर्वसिद्धिर्नूर्धन्या परमा
सिद्धिरुक्ताऽस्ति—‘तद्वैराग्यादपि दोषबीजक्षयं कैवल्यम्’
(यो. ३. ५०.) इति । अस्यायमर्थः । श्लेशकर्मरूपाणां दोषाणां
संसारबीजानामात्मज्ञानेन निशेषतः क्षये सति तयो-
सिद्धयोरपि वैराग्यमलंप्रत्ययो जायते ; तस्माद्वैराग्यात्कैवल्यरूपा
सिद्धिरिति । तदुक्तं मोक्षधर्मे—

“वैराग्यं पुनरेतस्य मोक्षस्य परमो विधिः ।

ज्ञानादेव तु वैराग्यं जायते येन मुच्यते ॥” इति ।

यदि च ज्ञानस्यापरिपाकात्सार्वभ्यादिरागसिद्धतिरिति तर्हि
संयमस्योक्तसिद्धिद्वयं कैवल्यास्यसिद्धयन्तरायो भवतीत्याशयः ।

तदेवं मुख्यसंयमाना सिद्ध्य उक्ता । यथा च सर्वज्ञत्व-
पर्यन्तसिद्धिज्ञानं दिनाऽपि गोक्षो भवति तथा प्रागेवोक्तम् ।
इदानीं सिद्धिप्रकारं कथ्यते । यदा मनुष्यादिशरीरेणैव
देवभाव प्राप्नोति, यदा वाऽणिमादिसिद्ध्य प्रादुर्भवन्ति, तदा
किं सकल्पयोगजधर्माभ्यामतिरिक्तं कारणमपेक्षते न वेति
सशये निर्णयसूत्रम्—^१जात्यन्तरपरिणाम प्रकृत्यापूरात्^२
(यो. ४. २.) इति । अस्यायमर्थः । मनुष्यादिशरीरस्य
देवादिजात्यन्तररूप परिणाम सत्त्वादिविशेषणत्वात् देवादि-
शरीरारम्भयोग्याणामपूरादेव भवति । तत्र चापूर्णेऽधर्मादि
प्रतिबन्धनिवृत्तिद्वारा योगिसकल्पयोगजधर्मादिकं निमित्तमात्रं
न तु प्रकृतिमेव भवति, प्रकृतीनां स्वत एव सर्वपरिणाम-
सामर्थ्यात् ।^३अतो न प्रकृतिस्वातन्त्र्यक्षतिः । तथा च सूत्रम् —
^४निमित्तमप्रयोजकं प्रकृतीनां वरणमेदस्तु ततः क्षेत्रिकवत्^५
(यो. ४. ३.) इति । अत्र प्रकृत्यापूरेण प्रकृत्यपसारण-
मुपलक्ष्यते । जात्यन्तरपरिणामेन च अणिममहिमाद्या अपि
सिद्ध्य उपलक्ष्यन्ते । तेन यथायोग्यं प्रकृत्यापूरणापसारणाभ्यां
सर्वा सिद्ध्य उत्पद्यन्ते । एतेन वामननृसिंहवराहादीनां क्षणेन
प्रकृत्यापूरणादेव शरीरवृद्धिः । अमत्स्यादिपीयमानसमुद्रादेश्वा-
ल्पत्वं प्रकृत्यपसरणादुपपन्नमिति । कायव्यूहादिकं तु देहान्त-
रादिप्रकृतीनां पृथगेवारम्भकसयोगाद्भवतीति विशेषः ।

ननु यदा योगी कायव्यूहं करोति तदा किं तत्तद्देहप्रतिनि-
यतानि चित्तानि चित्तप्रकृतितो निर्मिमीते किं वा एकेनैव
निर्मातृचित्तेन सर्वाणि शरीराण्यधितिष्ठतीति सशये निर्णय-
स्तम्—‘निर्माणचित्तान्यस्मितामात्रात्’ (यो ४ ८)
इति । अस्यायमर्थः । अस्मितामात्रमहकारस्तस्मात्कारणाद्
हून्येव शरीरप्रतिनियतानि मनासि योगिसकल्पाज्जायन्त इति ।
अन्यथा एकचित्तेन विरुद्धानां भोगसमाध्यादीनां नानादेहेष्वे-
कदा न सम्भवः । तथा श्रीरामरूपलीलादिग्रहे श्रीविष्णो-
सर्वज्ञस्य निर्मातृचित्तेनाज्ञानस्वीकारश्च नोपपद्यत इति भावः ।
योगिना नानाशरीरैर्विरुद्धानां कार्यं तु स्मर्यते—

“प्राप्नोति विषयान्कश्चित्कश्चिदुग्र तपश्चरन् ।

योगेश्वर शरीराणि करोति विकरोति च” ॥” इति ।

सर्वेषां तु निर्माणचित्तानामेकमेव निर्मातृचित्तं प्रवृत्तिनि-
वृत्त्योः प्रयोजकं भवति, प्रवृत्तिभेदे प्रयोजकं चित्तमेकमे-
केषाम्’ (यो ४ ५) इति सूत्रात् । कादाचित्कं त्येकनापि
चित्तेन नानाशरीराधिष्ठानमत्र न निराश्रितं योगिना स्वतन्त्रे-
च्छत्यादिति^१ । एतेन हिस्वर्गभांतीनां जगत्प्रवृत्त्यादिरपि
प्रकृत्यापूरादिना व्याख्याता । अत्र प्रकृत्याभूषणं जीवान्तराणां

^१ स्वतन्त्रेच्छात्वात्—या १५ ।

स्वस्योपाधिसंयोगस्याप्युपलक्षणम्, येन न्योगी जीवान्तरसयोगेन गजतुरगादीनि निर्मायैश्वर्यं भुङ्क्त इति ।

यथा च^१ समाधिसिद्धयः प्रागुक्ता एवमेव जन्मादिसिद्धयोऽपि मन्तव्या । विशेषस्त्वयः समाधिसिद्धयः चित्तमेवात्मसाक्षात्कारद्वारा साक्षान्मोक्षहेतुर्न जन्मादिसिद्धमिति ।

तत्र 'जन्मौषधिमन्त्रतपः समाधिजाः सिद्धयः' (यो. ४. १.) इति सूत्रेण सिद्धयः पञ्चप्रकारा उक्ताः । तत्र देवानां जन्मासिद्धिरणिमादिरूपा, असुरादीनां चौषधिसिद्धिर्महाबलत्वादि^२, सुवर्णादिसिद्धिश्च । मन्त्रसिद्धिस्तु मन्त्रैराकाशगमनादि । तपसिद्धिश्च तपसा सकल्पसिद्ध्यादि । समाधिसिद्धयस्तु व्याख्याता इति । प्रह्लादादीनां भक्त्यादिजन्यसिद्धयश्च तपसिद्धिमध्ये प्रवेशनीयाः, 'अक्षयः परमो धर्मो भक्तिलेखेन जायते'^३ इति स्मृतेः ॥

इति विज्ञानविधिरचिते योगसारसंग्रहे
योगसिद्धिनिर्माणं तृतीयोऽङ्कः ।

१ । तथा न-पा २ पु ।

२ महाबलत्वत्वादि-पा २ पु ।

३ इति स्मृत्या तपोन्तरायेऽशयाऽपि भक्तिरधिकेत्येव विशेष इति दिक् ।
इत्यधिकम् २ पु ।

अथ चतुर्थोऽंशः ।

योगविभूतयः प्रतिपादिताः । इदानीं ज्ञानयोगयोर्मुख्यं फलं कैवल्यं प्रतिपाद्यते ।

तत्र सूत्रम्—‘पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति’ (यो. ४. ३४.) इति । अत्र गुणशब्देन बुद्धिरूपतया परिणता सत्त्वादय उक्ताः । कैवल्यमेकाकिता । सा चान्योन्यवियोगरूपतया गुणपुरुषयोरुभयोरेव भवति । तत्र विवेकख्यात्या परचैरान्येण पुरुषार्थशून्यानां गुणानां पुरुषोपकरणानामात्यन्तिकः प्रतिप्रसवः प्रलयः । तस्मात्पुरुषादत्यन्तवियोग इति यावत् । न तु नाशः, ‘कृतार्थं प्रति नष्टमप्यनष्टं तदन्यपुरुषसाधारणत्वात्’ (यो. २. २२.) इति सूत्रात् । एतदाद्यं कैवल्यं प्रकृतिधर्मः । द्वितीयं च कैवल्यं पुरुषस्य स्वरूपप्रतिष्ठा । सा च चितिशक्तिरेव प्रतिबिम्बरूपेण उपाधिवियुक्तेत्यर्थः । उभयपक्षेऽपि पुरुषस्य दुःखभोगनिवृत्तिरूपपुरुषार्थे पर्यवसानं भवति । अत एव ‘हेयं दुःखमनागतम्’ (यो. २. १६.) इति सूत्रम् ।

अथ 'त्रिविधदुःखात्यन्तनिवृत्तिरत्यन्तपुरुषार्थः' (सां. १. १.)
 इति साख्यसूत्रं चानेन सूत्रेण सहाविरुद्धम् । वेदान्तिनस्तु
 परमात्मनि जीवात्मल्यो मोक्ष इति वदन्ति । तै सहास्माकं
 न विरोधः । समुद्रे नदीनामिव ब्रह्मणि जीवानामुपाधिलयेना-
 विभागस्यैव त्यज्यव्यर्थत्वात्, तस्य च पररूपेणाप्रतिष्ठत्व एव
 पर्यवसानात् । वैशेषिकास्त्वशेषविशेषगुणोच्छेदो मोक्ष इत्याहुः ।
 तदप्यस्माकमविरुद्धम् । उपाधेर्विशेषगुणानामेवोपाधिमत्युपचारेण
 तदुच्छेदस्याप्युपचारात् । नैयायिकास्तत्त्वात्यन्तिकी दुःखनि-
वृत्तिर्मोक्ष इतीच्छन्ति । तत्त्वस्मन्मतमेव, भोम्यभोक्तृभावसम्बन्धेन
 नु सनिवृत्तिः पुरुषार्थो न समवायेनेत्येवास्माकं विशपात् ।
 व्युत्पत्तिर्भवीना वेदान्तिमुवा नित्यानन्दावाप्तिं परममोक्षं कल्पयन्ति
 तदेव च धय न मृष्यामहे । ब्रह्ममीमासादिसकलदर्शनेषु
 तादृशसूत्राभावात्, श्रुतिस्मृतिन्यायविरोधाच्च^१ । तत्र मोक्षे
 सुखप्रतिषेधिका^२ श्रुतयः 'विद्वान्दर्पशोकौ जहाति'
 (क. २. १२.) 'अक्षरीरं नाव सन्त मियाप्रिये न स्पृशत'
 (छा. ८. १२. १.) इत्यादयः । स्मृतिश्च—

“यच्च किञ्चित्सुखं तच्च दुःखं सर्वमिति स्मरन् ।
 ससारसागरं घोरं तरिष्यति सुदुस्तरम् ॥

^१ विरुद्धत्वाच्च—भा. २. ३. १

^२ प्रतिबन्धिका—भा. १. ३. १

परमात्मनि संलीनो विद्याकर्मबलान्नरः ।

न सुखेन न दुःखेन कदाचिदपि युज्यते ॥” इत्यादिः ।

न्यायश्च मोक्षस्य जन्यत्वे विनाशित्वमसङ्गः, नित्यत्वे सिद्धतया न पुरुषार्थत्वम् । अथ नित्यसुखस्योपलब्धिरेव मोक्षो वाच्य इति चेन्न । उपलब्धेरपि नित्यानित्यविकल्पग्रस्तत्वात् । न च नित्यसुखगोचरस्याविद्यादियत्किञ्चिदावरणस्य भङ्ग एव पुरुषार्थो वाच्यः सुखानुभवस्यैव लोके पुरुषार्थत्वाच्चैतन्प्राप्त्यनित्यत्वेनावरणस्याप्यसंभवाच्चेत्यादिरिति । नन्वेवं मोक्षे परमानन्दश्रुतिस्मृतयः कथमुपपद्येरन्निति चेन्न, मोक्षशब्दपरिभाषयैव तदुपपत्तेः ।

“दुःखमेवास्ति न सुखं मरणाच्चदुःखलभ्यते ।

दुःखार्तस्य प्रतीकारे सुखसंज्ञा विधीयते ।

दुःखं कामसुखापेक्षा सुखं दुःखसुखात्ययः ॥”

इत्यादिस्मृतिभिर्हि दुःखबहुलत्वेन सुखमपि दुःखतया परिभाष्य तादृशदुःखनिवृत्तिरेव सुखत्वेन परिभाषिताऽस्त्युपादेयगुणत्वेनेति । अत एव सांख्यसूत्रम्— ‘दुःखनिवृत्तेर्गौणः’ (सां ५. ६७.) इति ‘विमुक्तिप्रशंसा मन्दानाम्’ (सां ५. ६८.) इति च । आनन्दावाप्तिस्तु गौणो मोक्षो ब्रह्मलोके भवतीति दिक् ।

तदेवं कैवल्यं संक्षेपेण^१ प्रतिपादिनम् ।

^१ संक्षेपतः—या. २ पु. ।

योगशास्त्रस्य सारार्थं सक्षेपेणायमीरित ।
 नातोऽधिको मुमुक्षूणामपेक्ष्यो योगदर्शने ॥
 सास्त्र्यसारप्रकरणे विनेको बहु वर्णित ।
 नात प्रपञ्च्यते सोऽत्र ग्रन्थबाहुल्यमीतित ॥
 ब्रह्मप्रकरणे ब्रह्मादर्शादावीश्वरोऽपि च ।
 वर्णितो वर्ण्यते नात्र ग्रन्थसक्षेपकाम्यया ॥
 समानतन्त्रसिद्धान्तन्यायेनात्र^१ च दर्शने ।
 सास्त्र्यानुसारतो ज्ञेयं सृष्ट्याद्यर्थोऽपिरोधत ॥
 तैर्दूषित चेश्वरादि प्रसाध्यमिह यद्ववेत् ।
 तत्रेश्वरो ब्रह्मशास्त्रे न्यायादौ च प्रसाधित ॥
 तेनाप्यसाधित स्फोटशब्दो धीवैभव तथा ।
 सक्षेपात्साध्यतेऽस्माभि सास्त्र्यशेषनिरासत ॥

तत्र शब्दस्तावत्त्रिविधो भवति—वाग्निन्द्रियविषय श्रोत्र-
 विषयो बुद्धिमात्रविषयश्च । तेषु कण्ठतात्वादिस्थलावच्छिन्न
 शब्दो वाग्निन्द्रियस्य विषय, तत्कार्यत्वात् । वाग्निन्द्रियव्यवहित
 श्रोत्रस्यश्च शब्दज शब्द श्रोत्रस्य विषय, तद्ग्राह्यत्वात् ।
 घट इत्यादि पदानि तु बुद्धिमात्रस्य विषय, चक्ष्यमाणयुक्त्या
 बुद्धिमात्रग्राह्यत्वात् । तानि पदान्येवार्थस्फुटीकरणत्वात्स्फोट
 इत्युच्यते । तद्धि पद वाग्निन्द्रियोच्चार्यप्रत्येकवर्णम्योऽतिरिक्तम् ,

^१ सिद्धान्तान्तरन्यायेनात्र—या २५ ।

वर्णानामाशुतरविनाशितया मिलनाभावेनैकं पदमिति व्यवहार-
गोचरत्वासंभवात्, अर्थस्मारकत्वासंभवाच्च । अस्य च स्फोटस्य
कारणमेकः प्रयत्नविशेषः, प्रयत्नभेदेनोच्चारणे सत्यैकपदव्य-
वहाराभावादर्थप्रत्ययाच्च । तस्य च स्फोटस्य व्यञ्जक आनु-
पूर्वीविशेषविशिष्टतयाऽन्त्यवर्णप्रत्ययः । अतश्च तद्बुद्धेरेव स्फोट-
ग्राहकत्वम्, आनुपूर्व्या बुद्धयैव ग्रहणसंभवेन सामानाधि-
करण्यप्रत्यासत्त्यैवानुपूर्वीप्रत्ययस्य स्फोटाख्यपदाभिर्व्यक्तिहेतुत्वे
लाघवात् । अत एव स्फोटः श्रोत्रेण ग्रहीतुं न शक्यते ।
मोतरटत्वादिरूपिण्या आनुपूर्व्याः श्रोत्रेण ग्रहणासंभवात्
आशुतरविनाशितया वर्णानां मिलनासंभवात् । पूर्वपूर्ववर्ण-
संस्काराणां तत्स्मृतीनां चान्तःकरणनिष्ठानामन्तःकरणसहका-
रित्वस्यैवौचित्यादिति ।

स्यादेतत् । स्फोटव्यञ्जकस्यानुपूर्वीविशिष्टचरमवर्णस्यैव पद-
त्वमर्थप्रत्यायकत्वरूपमस्तु, अलं स्फोटेन, तद्धेतोरेव तदस्त्विति
न्यायात् । एतदेव साङ्ख्यसूत्रेणोक्तम्—‘प्रतीत्यप्रतीतिभ्यां
न स्फोटात्मकः शब्दः’ (सां. ५. ५७.) इति । एकत्व-
प्रत्ययोऽप्यानुपूर्वीविशिष्टचरमवर्णस्यैकत्वेनोपपद्यत इति ।

अत्रोच्यते । एवं सत्यवयव्युच्छेदप्रसङ्गः । असमवायि-
कारणसंयोगविशेषावच्छिन्नानामवयवानामेव जलाद्याहरणहेतुत्व-
कल्पनायां लाघवाच्चदेतोरेव तदस्त्विति न्यायसाम्यात् । एको

घट इत्यादिप्रत्ययानामप्येकं वनमित्यादिप्रत्ययबहुपपत्तेः । अथ परमाणूनां तत्संयोगानां चातीन्द्रियतया तद्रूपत्वेऽव्यविनः प्रत्यक्षानुपपत्तिरित्यादिकमवयवविज्ञापकमिति चेत्, तुल्यं स्फोटोऽपि । आनुपूर्व्याः क्षणादतीन्द्रियघटिततयाऽऽनुपूर्वीविशिष्ट-चरमवर्णात्मकत्वे पदस्य प्रत्यक्षानुपपत्तिरित्यादिकं स्फोटसाधकमिति । अपि च स्फोटशब्दोऽस्माभिः श्रुतिप्रमाणेनैव स्वर्गादिवत्कल्प्यत इत्यतस्तत्र लौकिकप्रमाणाभावेऽपि न हतिः । तथा हि—प्रणवस्याकारोकारमकाररूपमात्रात्रयं ब्रह्मादिदेवतात्रयात्मकमुक्त्वा प्रणवदेवतात्रयातिरिक्तपरब्रह्मात्मक-चतुर्थमात्रा श्रुतय आमनन्ति । सा च चतुर्थी मात्रा वर्णत्रयादतिरिक्त-स्फोट एव संभवति । सैव चार्धमात्रेत्युच्यते । राशिबदविमक्तयोर्हि वर्णपदयोर्द्वयं एकमर्थं पदं वा तदर्थमित्यु-पपद्यते । यथा चात्रयवेभ्यो विविच्यावयवी न व्यवहार्यो^१ भवति, एवमेव प्रत्येकवर्णेभ्यो विविच्य पदमुच्चारयितुं न शक्यत इत्यतः स्मर्यते—

‘अर्धमात्रा स्थिता नित्या याऽनुच्चार्या विशेषतः’ इति ।

ननु स्यादेवमर्धमात्रोपपत्तिः, नादपिन्द्रोस्तु किं स्वरूपम् ? उच्यते । प्रणवे उच्चार्यमाणे शङ्खनादवेणुनादादिवद्यः

स्वरविशेषो भवति स नादः, या च नादस्योपरमावस्थाऽति-
सूक्ष्मा सा शून्यतुल्यतया विन्दुरुच्यत इति । तस्मादवय-
वैर्म्योऽवयवीव वर्णैर्म्योऽतिरिक्तं पदं तदेव स्फोट इति सिद्धम् ।
नन्वेवं वाक्यमपि स्फोटः स्यादिति चेत्, बाधकाभावे
सतीप्यतामिति दिक् ।

स्फोटो व्यवस्थापितः । मनोवैभवं व्यवस्थाप्यते । धर्मा-
धर्मवासनाश्रयतया प्रतिपुरुषमन्तःकरणं नित्यम् । न च प्रकृति-
धर्मा एव सन्त्वदृष्टादय इति वाच्यम्, अन्यनिष्ठादृष्टादिभि-
रन्यत्र सुखदुःखाद्युत्पादेऽतिप्रसङ्गात् । तच्च नाणु संभवति;
योगिनां सर्वावच्छेदेनैकदाऽखिलसाक्षात्कारसंभवात्, अयोगि-
नामपि दीर्घशष्कुलीमक्षणादावनेकेन्द्रियवृत्त्यनुभवाच्च । न च
योगिनां योगजधर्म एव प्रत्यासत्तिः स्यात्, संयोगसंयुक्तसम-
वायादिलौकिकप्रत्यासत्त्यैवोपपत्तौ संनिर्कर्णान्तरकल्पने गौरवात्,
अन्योन्यं व्यभिचाराच्च; साक्षात्कारेष्ववान्तरजातिकल्पने
गौरवाच्च^१ । अस्मन्नते च सर्वार्यप्रहणसमर्थस्यान्तःकरणस्य तम-
आख्यावरणभङ्ग एव योगजधर्मादिभिः क्रियते, सुषुप्तौ तमसो
वृत्तिप्रतिबन्धकत्वसिद्धेरिति । नाप्यन्तःकरणं मध्यमपरिमाण-
मात्रं संभवति, प्रलये विनाशेनादृष्टाद्याधारतानुपपत्तेः । अतः
परिशेषतोऽन्तःकरणं विभवेव सिध्यति । तथा च स्मर्यते—

^१ जातिर्निर्कर्णदतिगौरवाच्च-पा. २ पु ।

“ चित्ताकाशं चिदाकाशमाकाशं च तृतीयकम् ।

द्वाभ्यां शून्यतमं विद्धि चिदाकाशं धरानने ॥ ” इति ।

स्यादेतत् । अन्तःकरणस्य विभुत्वे परिच्छिन्नवृत्तिला-
भस्यावरणेनोपपत्तावपि लोकान्तरगमनादिकं नोपपद्यते ।
अत एव सांख्यसूत्रम्—‘न व्यापकं मनः करणत्वात्’
(सां. ५. ६९.) इति, ‘तद्गतिश्रुतेः’ (सां. ५. ७०.)
इति च । किं चैवं सति लाघवाच्चेतन्यस्यैवावरणकल्पनमुचितम् ;
किमर्थं विम्यन्तःकरणं परिकल्प्यते ! तत्र ज्ञानप्रतिबन्धक-
मावरणं कल्प्यत इति ।

अत्रोच्यते । गतिश्रुतिस्त्वावदात्मनीवान्तःकरणेऽपि प्राणेन्द्रि-
याद्युपाधिनापपद्यते । कार्यकारणरूपेणान्तःकरणद्वैतात्कार्यान्तः-
करणस्य स्वतोऽपि गतिरुपपद्यते । कार्यकारणरूपेणान्तः-
करणद्वैतं सांख्यैरप्येष्टव्यम् । केवलकार्यत्वे ‘अन्तःकरण-
धर्मत्वं धर्मादीनाम्’ (सां. ५. २५.) इति सांख्यसूत्रानुपपत्तेः ;
केवलानित्यत्वे च महदाद्युत्पत्तिश्रानुपपत्तेः । यदुक्तं^१ चैतन्य-
स्यैवावरणकल्पनं युक्तमिति तदयुक्तम्, कूटस्थचैतन्यस्य ज्ञान-
प्रतिबन्धरूपावरणासंभवात् । न च चैतन्यस्यार्थसंबन्ध एव
प्रतिबिम्बादिरूपे प्रतिबन्धकं कल्पनीयमिति वाच्यम्, एव-

मप्यात्मदर्शनानुपपत्ते । करणद्वारं विना स्वस्मिन्प्रतिबिम्बादि-
रूपेण न्वसन्नधासम्भवात् । अपि चेच्छाकृत्याद्याधारतयाऽन्त-
करणे सिद्धे स्वमादावन्तर्दृश्यमानघटादयोऽपि तस्यैव परिणामा
कल्प्यन्ते, कार्यकारणयोः सामानाधिकरण्यौचित्यात् । त-
एव च घटाद्याकारपरिणामाश्चैतन्य भासन्ते । तद्विभागेनैव
बाह्यघटादिकं भासते । अतस्तादृशपरिणामप्रतिनन्दकमेवा-
वरणमित्येव युक्तम्^१ । किं च बाह्यकरणस्यावरणदर्शनेनान्तरा-
वरणमपि करणनिष्ठत्वं चानुमीयते । आत्मनोऽनाद्यतत्वं श्रुति-
स्मृतिभ्यां चेति । नन्वन्तःकरणमपि विभुत्वे सति कथं कार्यत्वं
स्यादिति चेत् । न, विभुत्वा अपि आकाशप्रकृते कार्या-
काशरूपपरिच्छिन्नपरिणामबहुणान्तरभेदेनान्तःकरणप्रहनेरपि प-
रिच्छिन्नान्तःकरणरूपपरिणामोपपत्तेः । श्रुतिस्मृतिप्रामाण्याच्चै-
तदिष्यत इति दिक् ।

मनोवेगव व्यवस्थापितम् । क्षणरूपं कालो व्यवस्थाप्यते ।
तत्र न्यायवैशेषिकाभ्यां मन्यते—आत्मवदखण्डो नित्य एक-
कालोऽस्ति, लाघवात्स एव तदुपाध्यवच्छिन्नं सन्क्षणमुहूर्ता-
होरात्रमाससंवत्सरादिव्यवहारं कुरुते, न पुनः क्षणनामा-
पृथक्पदार्थोऽस्तीति । सामान्येस्तु ‘दिवालावाकाशादिभ्यः’
(सा २ १२) इति सूत्रान्महाकालो वा क्षणादिवां पृथक्पदा-

^१ ० वरणम् । तत्रैव युक्तम्—इत्युपायः ।

र्थो नास्ति, किं त्वाकाशमेवोपाधिभिर्विशिष्टं क्षणादिमहाकालान्त-
व्यवहारं कुरुत इति मन्यते । तदेतन्मतद्वयमप्यसमञ्जसम्,
स्थिरेण केनाप्युपाधिना महाकालाकाशार्था क्षणव्यवहारस्या-
संभवात् । तथा हि—उत्तरदेशसंयोगावच्छिन्ना परमाण्वादि-
क्रियाऽन्यद्वैतादृशं किञ्चिन्महाकालाकाशयोः क्षणरूपतायामु-
पाधिः परैरिष्यते । तत्रोक्तसंयोगविशिष्टक्रियादिकं चेद्विज्ञेय-
विशेषणतत्संबन्धमात्रं तर्हि त्रयाणामपि परैः स्थिरत्वाभ्युपगमाच्च
तैः क्षणव्यवहारः संभवति । यदि च तत्तेभ्योतिरिक्तमिष्यते
तर्हि तस्य विशिष्टसंज्ञामात्रम् । तदेव चास्माभिः सर्वेभ्यः
स्थिरपदार्थेभ्योऽतिरिक्तं क्षणान्य काल इष्यते । न तु
तन्महाकाल आकाशं वा. तेनैव क्षणव्यवहारोपपत्तौ
तदवच्छिन्नम्यान्यस्य क्षणव्यवहारहेतुत्वकल्पनावैयर्थ्यात् । स च
विशिष्टादिरस्थिरः क्षणः प्रकृतेरैवातिभङ्गुरः^१ परिणामविज्ञेय
इत्यतो न प्रकृतिपुरुषातिरिक्तत्वापत्तिः । तस्यैव च क्षणस्या-
वयवविशेषैर्मुहूर्ताहोरात्रादिद्विपराषान्तव्यवहारो भवति, न
त्वस्रण्डो महाकालोऽस्ति प्रमाणाभावात् । इदानीमद्येत्यादि-
व्यवहाराणां क्षणप्रचयेनैवोपपत्तेः । कालनित्यताश्रुतिन्मृतयस्तु
प्रवाहनित्यतापरा इति । तस्माद्रावद्यक्त्वाक्षणात्मक एव कालो

^१ अतिभङ्गुरावाः—पा. २ ५ ।

^२ प्रचयविज्ञेये—पा. २ ५ ।

नाखण्डो महाकालोऽस्ति; नाप्याकाशं कालव्यवहारहेतुरिति सिद्धम् ।

एवमन्येऽप्यस्मच्छालसिद्धान्ता साख्यादिप्रतिषिद्धाः सुबुद्धिभिरुपपादनीया इति दिक् ॥

इति विज्ञानभिक्षुविरचिते योगसारसंग्रहे
कैशवादिनिष्पन्न चतुर्थोऽशः ।

समाप्तश्चायं ग्रन्थः ।

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